

THREE HEAVENLY TREATISES,

concerning Christ:

-
- { 1 *His Genealogie.*
2 *His Baptisme.*
3 *His Combat with Satan.*
-

TOGETHER VVITH
deuout Meditations, for Christian
Consolation and Instruction.

By Mr. *William Cowper*, Minister
of Gods Word.

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TO THE RIGHT

Noble Lord, *John*, Earle of
Montrose, *Lord Græme and Mug-*
dok, *one of his Maiesties*
most Honourable Priuy
Counsell in this
Kingdome.

My Lord,



Haue beene bold to pub-
lish these Treatises, vn-
der your Honourable
name, not for any light,
that by them can accresse to that trea-
sure of knowledge, which is in your
Noble minde, but that (so farre as I
can) I might make euident to others,
for imitation, that grace which

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God hath made so eminent in you.

I may truly say, there is no quality, which in the iudgement either of learned Ancients, or recents, hath beene required, to complete Nobilitie, lacking in you. Your honour being not ευγενής onely, Noble by birth; but γενναῖος also, generous by manners, such as retaine, yea, by vertue encreases, the honour of your honourable Fathers. It passed among the ancient wise men in a proverbe, Ἀρδρων ἡρώων τελευτᾷ πημάτα: because commonly it fals out, that children of worthy men, comming short of their fathers vertue, derogates to their glorie: *aquatrara patrem soboles:* And therefore in them *qui clariores genere censentur*, it was euer thought an high commendation, *maiorum famam sustinere*; like as no greater shame can be to them of that ranke, then when by their ignoble life, they quench the light of their noble stock, *et generi suo dedecori sunt.*

It is now twelue hundreth yeares
since

Dedicatorie.

since your honourable name hath
beene famous in this kingdome: but
which is much more, and wherein,
in my iudgement, it is marueilous,
the first mention of your Tribe, in the
story, doth not record the rising ther-
of from a small estate vnto an high-
er, as it doth in many Peeres of the
land, who for their vertue also were
aduanced; but at the first sight, it pre-
sents your worthy Predecessor stand-
ing in the highest top of Honour,
wherein a subiect can be: for not one-
ly was he then brother in law to king
Fergus the 2. but for his Wisedome,
Valour, & Manhood, by consent of
the Nobles, both Scots & Picts, then
gathered to battell, he was chosen, as
meetest Chieftaine, to demolish that
diuision-wall of *Abircorne*, stretching
from the East sea, to the West, built
first by *Victorine*, and fortified there-
after, more strongly, by *Gallio*, both of
them Romane Lieutenants; but more
victoriously, first & last, broken down
by the valiant *Grame*, in presence

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Ouid.

of both the Kings, that so a way might be prepared to their armies, to make irruption vpon the Romanes, for which, vnto this day, the remanents of that worke, beares the name of *Grame* his ditch, when himselfe is gone. *Facta ducis viuunt, operosaque gloriarentur. Hac manet.*

It is true, there are many honourable families in this land, who communicate with you in the same name: but that this is the honour of your house, is euident, not onely by the lands, bordering with that wall, possessed as yet by your L. and was, as the story recordeth, one of the motives why that waighty charge was committed to your worthy ancestors; but in this also that the remanant families, who come vnder the communion of the same name, hold lands of your house, from which, as from a most ancient stocke, they as sproutes and branches, haue growne and sprung out.

And of this, as it is euident, that
your

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your honourable house is more ancient then the Chronicle can declare, so doth this greatly increase the glory of it, that it hath continued in honour euer since, euen to the daies of your noble Father of famous memory, who for fidelitie to his Prince, loue to his Countrey, equity toward all men, after he had borne many other offices of honour, was in his olde age honored to be his Maiesties high Commissioner, and also great Chancellor of this kingdome: his house like the open court of *Abasuerus* his palace, wherein hee banquetted his people, euer plenished, and patent to such, as pleased to resort.

In a word, no lesse honourable in this Kingdome hath your Familie beene, then the Tribes either of *Leontis*, or *Aantis*, among the Athenians, for their feates of armes, and glorious victories atchieued in battell; or among the Romanes, these fve principall families, *Utellij*, *Fabij*, *Antorij*, *Potitij*, *Mamilij*, who for their most ancient discent,

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discent, were called *Aborigines*.

But howsoever these be great things, yet are they not the greatest, which doe commend you, *Virtute decet, non sanguine niti*. It is a miserable pouertie, where a man hath no matter of praise in himselfe, but must borrow it from others.

Miserum est aliorum incumbere fama.

Yea, the more honourable the parentage is, the greater is the shame of him that degenerates from it, and so becomes *indignus genere*.

Ouid.

Perit omnis in illo

Gentis honor, cuius laus est in origine sola.

Here then is your greatest praise, that as you are, ἀριστος ἐξ ἀριστων, καὶ ἐξ ευγενων ευγεγεστος, lineally descended of so Noble, and ancient, a stocke (for no writ, nor memory of man, can record the interruption of your Line) so are you the vndoubted heyre of those vertues, which shined in them, *Wisdom*e, declared in doubtfull and difficult matters: *Manhood*, tryed, as we say,

Dedicatorie.

say, in *discrimine*: *Truth*, sit enim quod dicitur, your words are sufficient warrants to such, as know you. *Noble manners*: *Veram nobilitatem testantur facies & mores*: these are *Insignia numina diuum*.

And beside these, beautified with other two rare graces, wherunto they, in regard of their times, could not attain, at least, in the like measure, *Pietie* and *Erudition*: your honour being learned, not onely in the common languages of the most famous countries of Europe, but in the three most renowned languages, whereby we haue attained to the knowledge of liberall Sciences, so doe ye stil conserue and dayly encrease it, by diligent reading, and conference with the learned: who for learning are loued, and honoured by you:

*Nam quæ mox imitere legis nec desinit vnquam,
Tecum grata loqui, Tecum Romana vetustas.*

Claudian.

That which the wise K. *Salomon* said of Beauty without discretion, the like may be said of *Honour* without *Erudition*,

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Aul. Gal.

dition; It is as a ring in a swynes snout: and therefore hath the learned, expressed *Erudition*, by the name of humanitie, both because the care and study of Sciences, is committed to man onely, among all the creatures, and for that man without *Erudition*, is liker a beast, then a man. *Turpe est viro principi parem dignitatis sue virtutem non afferre.*

And these two, *Honour*, and *Erudition*, shine so much the more cleerely in you, that they are both crowned with singular and vnsimulate Pietie, both professed, and practised, and that in a time of reuelling, & great defection: yea, in most dangerous places, euen there where Sathan hath his throne: for this is no small argument of true religion, deeply rooted in your heart, that hauing trauelled through *Italy, Rome*, and other parts of the Popes Dominions, heard, and seene all those allurements, which carrieth away instable minded men, not rooted, nor grounded in Christ, after the

Dedicatorie.

the loue of that richly busked Babilonish Whoore, your Lordship hath returned home vnspotted, neither burnt with their fire, nor blacked with their smoake: not vnlike those three children, who came forth out of *Nabuchadnezzars* fire, and had not so much as a smell thereof on their garments.

This Pietie, euen in the iudgement of them, who had no more but Natures light, was esteemed the highest matter of a mans praise; *maiorē virtutē religionē, & pietatē in Deū, nullā in humano genere inueniri quisque sibi persuadeat.* The reason hereof is giuen by Diuines, illuminate with the light of the word, to be this, that by Pietie, and holinesse of life, we ascend *ad primarium illud bonum unde originem traximus*: and therefore the same father speaking in the praise of *Cyprian*, affirms, *μὴν εἶναι λαμπροτάτην τὴν τῆς εἰκομὸς τῶ θεῷ τηροῦν, καὶ πρὸς τὸ ἀρχεῖν τὸν ἐξομοιωσῖν.* And indeede, since we are the generation

Plato in
Epino.

Nazian.
Orat. 33. in
laud. Hiero.

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tion of God made, to his image, what greater glory can man haue then to conferue that image, and be like vn-to him, to whose similitude hee was made? *Una itaque nobilitas imitatio dei.*

Goe on therfore right Noble Lord, follow the course, which yee haue happily begunne; shew your selfe the kindly sonne of so worthy Fathers: aboue all, the Sonne of God, by the new generation; his worke-manship created in Christ Iesus vnto good workes. Keepe in minde that warning of our Lord, *Much will be required of him, to whom much is giuen:* as the double portion obliged the first borne to the greater seruice, otherwaies, *μεγεθος της τιμης προσδυνη τιμωριας.* In all your waies looke vp to the Lord, hee it is, that *exalts them of lowe degree, and puts downe the mighty from their seates, turning their glory into shame, who vse not their glory to honour him.*

Pittifull proofes whereof wee haue
in

Christ.

*Luke 1.52.
Hof. 4.7.*

Dedicatorie.

in this fearefull earthquake (as I may call it) going through this countrey, by which many Castles, Houses, and Lands, spewes out their inhabitants, shaking off the yoke of their ancient Lords, and rendring themselues to be possessed of their seruants, because they haue also cast off the yoke of the Lord their God, or at least not welcommed his grace, offred in the Gospell, as it became them. The consideration whereof, I doubt not, doth affect your Lordship, as it doth others who are become wise through the feare of God, and learns by the losse of others to gather their thoughts, and make peace with him, whose praise it is, that he buildes houses to men, and vpholds them: *for by him enterprises are established.* 2 Sam. 2.

And herewithall remember Right Noble Lord, that as trees, on tops of hils, are subiect to the blast of euery winde, so men in the height of honour to great temptations; against which they haue neede to be armed.

But

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But least I seeme *Monere memo-*
rem, Κ' αἴτιον ὑποσχεσθαι διδάσκειν ,
more laborious then neede requires,
I end: Humbly praying your Lordship
to accept these small, and scarse-ripe
fruit of my labours, as a testimony
of my affection to your Honour,
till it may please God some bet-
ter token come into my
hand, whereby to
declare it.

(:.)

Your Lordships

to command,

M. WILLIAM COVPER

Minister of Perth.



The Preface.



*I may iustly be spoken of
many in this age, which
the Apostle Saint Paul
spake of the Hebrewes,*

Heb. 5.12.

When, as concerning the time,
yee ought to be teachers of o-
thers, yee haue neede againe that
wee teach you the first principles
of the word of God, and are be-
come such, as haue neede of
Milke, and not of strong meate :
*they professe faith in Christ, but in
truth doe not beleue in him, nei-
ther yet can they, because they know
him not : they are baptised in his
name, but are not buried with him*
B through

The Preface.

through Baptisme, neither raised up together, through the faith of the operation of God, that raised him from the dead: they carrie his cognisance and badge, but are not militant vnder him in his warrefare.

As the Athenians sacrificed, Ignoto Deo, to a strange God, and the Samaritans worshipped that, which they knew not; so our Atheists, profitentur ignotum Christum, professe a strange Christ: they know not what he is in himselfe, nor how hee is become ours, nor what hee hath done for vs: and therefore neither in life, nor death, doe they expresse his vertue. They liue licentiously, reprobate vnto euery good worke, dishonouring Christ, as if hee were a Sauiour who had no power to sanctifie those which are in him; and they dye without

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without comfort, as if Christ by death had not obtained life, and by death did not transport to life, all that are in him; thus while they professe fellowship with him, they declare themselves to be strangers from him.

It is witnessed by the Lord, in Ezechiel, the same soule that sinneth shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shalbe vpon him, and the wickednesse of the wicked shalbe vpon himselfe. If according to this testimonie of the word, it be demanded of them, seeing Christ is holy, and righteous, and wee are the sinners, how is it that hee is punished and wee are spared? This is but one of the least of Sathans assaults, by

Ezech. 18.

20.

A question
good to
waken
drouisie
Christians
out of
their dead
security.

The Preface.

which he impugneth the faith of men, and yet if they be required to answer it, they shall soone bewray themselves to be void of knowledge and solide faith, confident onely in a naked profession, which will not faile in the end to beguile them. For as an house faultie in the foundation cannot abide the stormy windes, and raine, no more can a Christian not informed with knowledge, not rooted, grounded, and builded in Christ Iesus, by faith, endure in the houre of tentation.

Math. 7.

The doctrine of Christianitie comprised in three articles, collected out of his Genealogie, Baptisme, and Tentation.

That therefore the doctrine of Christianitie may be learned by such as knowes it not, from the very foundation, we haue here proposed three most necessary points to be entreated: The first, is Christs Genealogie: the second, his Baptisme: the third, his Tentation. In the first, wee are taught what manner
of

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of man our Lord is in himselfe. In the second, what manner of way he is become ours. In the third, what manner of way he did begin to worke the worke of our Redemption: all most necessary to be knowne, for the right grounding of our Faith on him. In his Genealogie wee see how Iesus, the sonne of Mary, is that same blessed seede of the woman, whom the Lord promised in Paradise, to whom the Prophets, of all times, pointed, and for whom the godly fathers of all ages waited, and expected, lineally descended from Adam, by seauentie and foure fathers. In his Baptisme wee see how he was consecrated, and ordained, in most solemne manner, to doe the office of the Mesias, that is, of an anointed King, Preist, and Prophet, for our Saluation, so that he is now no more a priuate man but a publike,

B 3

1
The first is to know that Iesus the sonne of Mary, is that promised Mesias.

2
The second teacheth vs what manner of way he is become ours.

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3

The third,
how hee
hath done
the worke
of a Redeemer.

These
three ioyned to-
gether make
vp a com-
pleat do-
ctrine of
Christi-
anitie.

Zach. 13. 7.



Iohn 2. 6.

Iob 19. 25.

like, by most sure authoritie, and in most solemne manner, become our head and redeemer. And in his temptation we see how immediately after his ordination, he encounters with Sathan in a singular combat, ouercomming him in the wildernesse, who before had ouercome our parents in paradise: and so by his first deed after his consecration, makes it manifest that he was come to destroy the workes of the Diuell.

If these three be ioyned together in one, wee shall finde them making vp vnto vs a compleat doctrine of Christian consolation. The Lord Iesus, in regard of his diuine nature, is called by the Prophet Zachary, Gnamith, Iehoua, that is, the fellow and companion of Iehoua, or as Saint Paule xpounds it, *ἰσος θεῶ*, equall with God. In regard againe of his humaine nature, Iob calleth

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calleth him Goel, my kinsman. In regard of his united natures, he is called by Esay, Emanuel, God with us. Now we know that by the law he who was neereſt kinsman, had power to reuenge the blood of his brother upon the Murtherer, if hee had found him without a Citie of refuge; and therefore was he ſtiled by the name of an auenger, and likewise hee had power to redeeme the inheritance which his brother, through pouertie, had loſt: for the word Gaal, from which Goel cometh, hath in it theſe two principall ſignifications, to redeeme, and to reuenge; So that heere wee ſee how the Lord Ieſus, being neereſt of kinne vnto vs, as wee may ſee out of his Genealogie, being likewise clad with the power of a redeemer and reuenger, as wee ſhall learne out of his Baptiſme, commeth im-

Eſa. 8. 8.

Nomb. 35.

How
Chriſt being his fathers equal and our kinsman is properly the true auenger and redeemer of his brethren.

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mediately after his entrie to the publicke Office of the Messias, upon Sathan that murtherer, and finding him out of a Citie of refuge, enters into combat with him, to reuenge the blood of his Brethren, and to redeeme the inheritance which they had foolishly sould for nothing: yea moreouer he doth that which no tipicali Goel under the Law, was able to doe; for not onely doth hee ouerthrow the murtherer, but restoreth life againe to his brethren that were slaine and murthred by him.

Yours in the Lord

William Cowper.

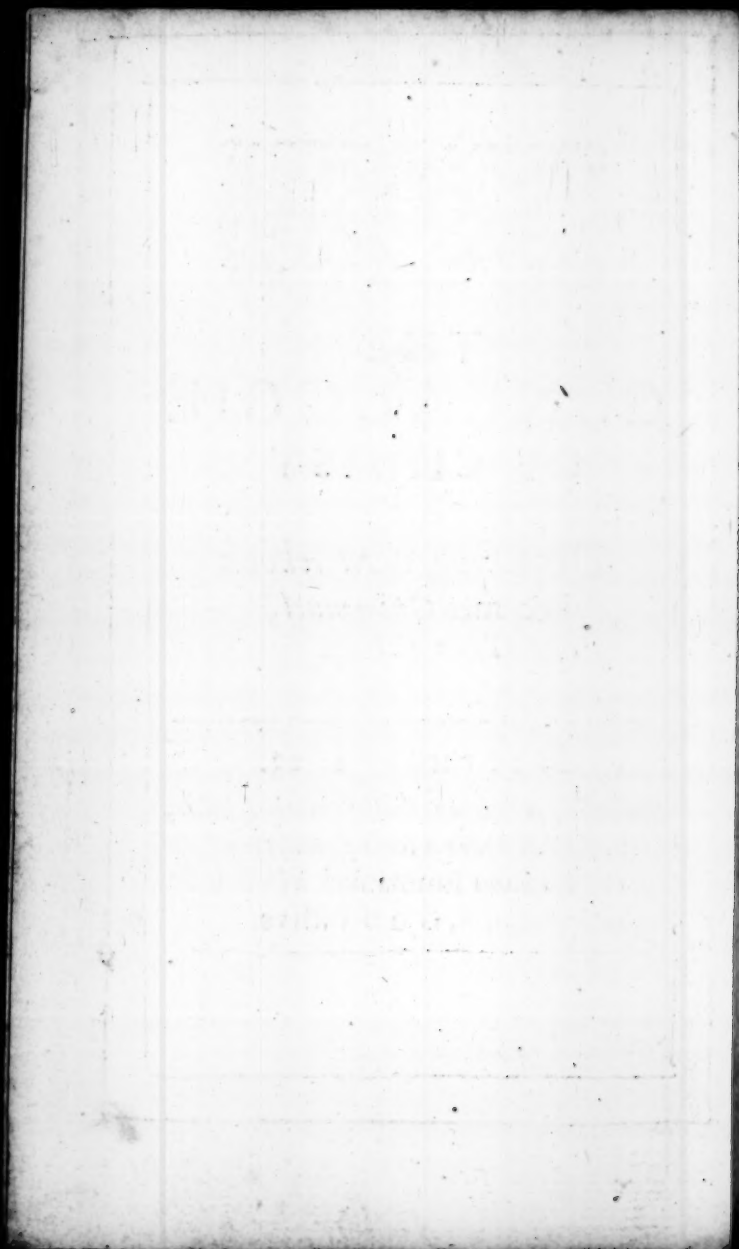


THE
GENEALOGIE
OF CHRIST:

Declaring how *Iehoua*
becomes *Gnimmanuel*,
G O D with vs.

MATTHEVV I. 23.

*Beholde, a Virgin shall be with Childe,
and shall beare a Sonne, and they shall
call his name Emmanuel, which is by
interpretation, G O D with vs.*



THE
FIRST TREATISE
declaring Christ his
Génealogie.



He Génealogie of
IESVS CHRIST OUR
LORD, is written
for this end, that
wee might know
him, and beleue that Iesus, the
sonne of *Mary*, is the Christ, the
sonne of God, that blessed seede
of the Woman, promised to *A-*
dam, that should breake the Ser-
pents head; that seede of *Abra-*
ham, in whom all nations were to
be

Christs
Genealo-
gie is regi-
stred to let
vs see that
Iesus is the
Christ.

Ioh 20. 31.

Gen. 3.

Ezech. 34.

29.

Heb. 7. 14.

be blessed; for whom the godly looked in all ages; the same is he whom in the fulnesse of time God hath exhibited vnto vs, a *branch of righteousnesse*; a *pllant of renowne*, sprung of Iuda his tribe, according to the flesh. Herein haue wee neede to be confirmed, that wee wander not in vn-certainties, but our faith may be stablished, and grounded aright in him.

Foure E-
uangelists
agreeing
in one, doe
greatly
confirm
the truth.

There are foure which haue written vnto vs the holy Gospell, not at one time, nor at one place, nor yet aduising one with another, for so it might haue beene thought, there had beene some collusion among them, but in that they wrot in seuerall places, and times, and yet doe speake all, as it were with one mouth, no difference at all being among them

them in these Articles, that concerne the substance of saluation, *to wit*, the Birth, Life, Death, Resurrection and Ascension of our Lord, it is out of all doubt as Chrysostome calles it, *μεγίστη τῆς ἀληθείας ἀποδείξις*, a very great demonstration of the verity.

Of these foure, there are two onely that records his Genealogie vnto vs, Saint *Mathew*, and Saint *Luke*, and these write of it *diuerso modo, sed non aduerso*; diuersly, but not contrarily; and the diuersitie being well considered, shalbe found to make vp the greater harmony: as shall appeare in the particular handling thereof.

For, Saint *Mathew* reckons from the Fathers downward to the children, but Saint *Luke* reckons from the Children vpward to the

Christ. in
Mat.

The diuersitie betweene Saint *Mathew*, and Saint *Luke*, makes vp the sweeter harmonie. For where Saint *Mathew* reckons from the fathers downward, Saint *Luke* reckons from the children vpward: and why.

the Fathers : the one lets vs see, how both they and wee come from God, by his eternall *Word* Christ Iesus; the other, how by that same *Word* incarnate, wee ascend, and returne to God againe. We are of him by Christ, Creator, as his creatures, or sonnes, by our first creation : we goe to him by Christ, Redeemer, as his new creatures, or his sonnes, by regeneration : the first of these is common to all men, the second proper to those onely who are of Christs spirituall kindred : and the praise of this communion betweene God and man, is to be reserued to CHRIST Iesus onely : for it is no lesse absurditie to say that wee can goe to GOD the Father, by any other then Christ, then if it should be said also, that wee came of God the Father by
another

another then Christ.

But now for orders sake, wee will diuide the whole Genealogie into five sections; reckoning as Saint *Mathew* doth, from the Fathers to the Children, for the better help of our memories: the first is from *Adam* to *Noah*; the second from *Noah* to *Abraham*; the third from *Abraham* to *Dauid*; the fourth from *Dauid* to *Zorobabel*; the fifth from *Zorobabel* vnto *Iesus Christ*.

In the first and second, from *Adam* to *Abraham*, Saint *Luke* runnes him alone. In the third, from *Abraham* to *Dauid*, Saint *Mathew* and *Luke* runne together. In the fourth, from *Dauid* to *Zorobabel*, they take different courles: for where Saint *Mathew* goes downe, from *Dauid* by *Salomon*, Saint *Luke* followes the line

The whole Genealogie diuided into five Sections,

The different courles of the two Euangelists.

line from *Dauid* by *Nathan*, and both of them meets in *Salathiel*; where going on two steps together, they part againe, and the one takes his course from *Zorobabel* by *Rhesa*, to *Mary*; the other from *Zorobabel* by *Abiud*, to *Ioseph*: and in the end both of them meetes againe in Christ Iesus: the reason of which diuersitie, will appeare God willing, in handling the seuerall sections thereof.

The first section is of ten fathers, from *Adam* to *Noah*.

Why these are reckoned by Saint *Luke*, and not by Saint *Mathew*.

The first then is from *Adam* to *Noah*, contayning ten Fathers, *Adam*, *Seth*, *Enosh*, *Kenan*, *Mahalaleel*, *Iared*, *Henoch*, *Methusalem*, *Lamech*, *Noah*. Here, as I said, Saint *Luke* reckons him alone, where Saint *Mathew* goes no higher, then *Abraham*: the reason of this diuersitie is, that Saint *Mathew*, in writing, had a special respect to moue the Iewes to embrace the Gospel, and

and therefore beginnes it in a manner most plausible to them : *The booke of the generation of Iesus Christ, the sonne of David, the sonne of Abraham* ; because it was then most commonly in the mouthes of all men, that the *Messiah* should be the sonne of *David*. But Saint *Luke* being, as testifies *Eusebius*, by birth a Gentile, borne in Antiochia, learned in medicine, and now a proselite conuerted himselfe, hee writes his Gospell to conuert others : wherein especially, for the comfort of beleeuing Gentiles, hee drawes the line of Christ, by twentie degrees, higher then doth Saint *Mathew*, the one teaching vs to seeke the SAVIOUR of the world in the linage of *Abraham*, and *DAVID*, the other againe teaching, how all beleeuing peo-

C

ple

Why these are reckoned by Saint *Luke*, and not by Saint *Mathew*.

Colos. 4. 14.

Saint *Mathew* teacheth that the Saviour is to be sought in *Abrahams* house, Saint *Luke* shews that he is also a Saviour of the Gentiles.

ple hath their interest in Christ, not they who are of *Abrahams* posteritie onely, but they, who are of *Adams* also.

Adam the first sonne of God, among men, and the first father of Christ according to the flesh.

Euthym.
pref. in
Psalms.

In this section wee marke no particular, but this one, that the first father of Christ according to the flesh, reckoned in this Genealogie, *Adam*, is called the sonne of God, to wit, both by creation, and regeneration: for in it, wee haue manifold comforts discouered vnto vs, if wee conioyne the end of this Genealogie with the beginning. For in the beginning thereof wee see that the first *Adam* is the sonne of God, and the same by diuine dispensation; the first father of Christ according to the flesh, and so as *Euthymius* said of *Dauid*, he is, *et dei filius, & pater dei*. In the end of it againe wee see, how Christ the sonne

son of God, doth also become the sonne of man. A marueilous dispensation, that man made by God, should become a father to Christ, who being very GOD, would also be made the sonne of man, that by him men might be made the sonnes of GOD. See what a binding corner-stone the Lord Iesus is, knitting together not man with man onely, Gentiles with Iewes, but man with God also, and that not by a personall vnion onely, which hee hath perfected in himselfe, but by a spirituall vnion also, by which he vnites all the members of his mysticall body in a blessed peace and fellowship with God: and this hath hee now begun, and shall perfect in the end.

O what a comfort is heere!
that *Gnamith*, *Iehoua*, the fellow,

C 2

or

What a comfortable vnion betwene God and man is made by Christ Iesus.

Zach. 13.7.

Esa. 8.8.

Neuer was
there so
great a to-
ken of
Gods fa-
uour to
man decla-
red as in
the incar-
nation of
Christ.

Exod. 19.

or companion of *Iehoua*; for so the father stiles his sonne Christ Iesus, should now become (*Emanuel*) God with vs, yea as *Iob* calles him (*Goel*) our kinsman, neereſt to vs of flesh and blood, clad with power and might from God, to reuenge our blood, to redeeme our life, to restore our lost inheritance. Where shall we finde such ioyfull tydings as these are? We read that vnder the *Law*, the Lord came downe to Mount Sinai, and *Moses* went vp; a great fauour indeed, that the Maieſtie of God should come downe to visite his owne creature, and should honour man, by keeping dyet to speake with him in so homely a manner. But vnder the *GOSPELL*, in a more fauourable manner the Lord shews himselfe familiar with men, for not onely doe

doe his holy Angels ioyne in company with shepheards, but himselfe becomes the sonne of man, walking among men, to make men the sonnes of God. Let vs meditate vpon this mercy, that howsoeuer wee be not able to conceiue the greatnesse thereof, yet at least wee may grow in thankfulness to our God for it: he came to seeke vs, hee found vs imprisoned, bound with the fetters of our sinnes, hee hath loosed our bands, gone vp againe before vs, and bidden vs follow him, worthy are wee of double shame, and confusion, and that our second woe should be worse then our first, if wee will not arise to make hast and follow him. The sinnes done against the Law may be cured by the grace of the Gospell, but if the grace offered

Luke 2.9.

How wee
should be
thankfull
for so great
a mercy.

Heb. 10. 27.

The article of
Christs Incarnation
confirmed.

Iren. lib. 3.
Cap. 31.

in the Gospel be despised, remains there any other sacrifice for sinne? None at all, *but a fearfull looking for of iudgement, and violent fire.*

Beside this, we are here confirmed in two other notable points of Christian religion, the one is, of Christs marueilous Incarnation, by which hee became the sonne of man, the other is of our supernaturall Adoption, whereby wee become the sonnes of God. Wee beleue that our first father *Adam* was a very naturall man, yet neither gotten of a man, nor borne of a woman, but formed immediatly by the hand of God, and that of the earth, being as yet a virgin (so to call it with *Ireneus*) for neither had the Lord rayned vpon it, neither had the hand of man tilled, or laboured

laboured it: as likewise wee beleeue that *Euah* was a naturall woman, yet neither begotten by a man, nor borne of a woman, but formed of *Adams* rib, immediately by God. Why then will we doubt that Christ was made a very naturall man, yet not begotten by man, but formed of *Dauids* seede in the virgins wombe, by the immediate operation of the holy Ghost? Indeed if the first *Adam* had beene begotten of the seede of man, it might probably haue beene thought that the second *Adam* was begotten of *Ioseph*, but seeing the first *Adam* was formed of the earth, by the hand of God immediately, it was also conuenient, that the second *Adam*, who was to bring home man againe to GOD, should be made man by the hand of God,

And that by a comparison taken from the creation of *Adam* and *Euah*.



How the second *Adam* hath with the first the same similitude of generation.

*Theodoret.
Dialog. 1.
Cap. 18.*

Our spiri-
tuall A-
doption is
here also
confirmed.



For seeing
we see that
God is be-
come the
sonne of
man, why
shall wee
thinke it
impossible
that man
may be-
come the
the sonne
of God?

without the operation of man,
that so the second *Adam*, might
haue with the first *τὸ αὐτὸ τῆς*
γεννήσεως ὁμοίητα, the same simili-
tude and likenesse of generation.

The other point, wherein here
wee are confirmed, is of our owne
supernaturall Adoption: wee see
that the sonne of God is become
the sonne of man; the sonne of
David; of *Abraham*; of *Adam*;
and why then will wee not (saith
Chrysostome) be strengthened in
the faith, to giue glory to God,
by beleeuing that the sonnes of
Adam and *Abraham*, following
the Adoption, shall also be made
the sonnes of God? surely in mans
iudgement, it seemes more im-
possible that God should become
Man, should walke on earth, in
the shape of a Seruant, and suf-
fer the ignominious death of the
Crosse,

Crosse, then that man should be exalted vnto heauen, and crowned with glory; yet the first of these we see done, and wee beleue it, why then shall wee any more doubt of the second? especially seeing it was not in vaine, and for nothing, that the God of glory humbled himselfe vnto so base an estate: No, no but that from our basenesse he might raise vs vp into his glory.

*Christ. in
Math.
Hom. 2.*

The second section of this Genealogie is, from *Noah* to *Abraham* by other tenne Fathers, *Sem*, *Arphaxad*, *Sale*, *Heber*, *Peleg*, *Re-gu*, *Sarug*, *Nahor*, *Terah* and *Abraham*. In this, wee obserue no thing, but that of *Noah* his three sonnes *Iaphet*, *Sem*, and *Cham*, from whom all mankind are descended, the Lord makes choise of the second, *Sem*, to be the father

The second section is of other tenne Fathers, from *Noah* to *Abraham*.

Gen. 9. 26.

Comfort
against
this that
Japhet our
father is
not in the
rolle of
Christs fa-
thers.

Gen. 9. 27.

ther of Christ, according to the flesh; and where *Sem* also had many sonnes, hee passes by them all, and makes choise of *Arphaxad*, and so contracting his promises into narrower bounds, he makes vp the couenant with the Hebrews, and is content to be named the God of *Sem*, which is the first time, that euer we read God to haue beene called the God of one man more then of another.

Where, least of our weaknesse, wee should faint, and be discouraged, when we heare that *Japhet* our father, of whom wee are descended, is not in the line of Christs parents, let vs remember that promise which God made to *Japhet*, and his posteritie, at the same time that he entred into couenant with the house of *Sem*, and wee shalbe comforted:
for

for then the Lord promised that hee should perswade *Iaphet* to dwell in the tents of *Sem*, that is, in most louing manner he should allure the posteritie of *Iaphet* to embrace the couenant made with the house of *Sem*; like as at this day, praised be God, he hath performed. *For now partly obstinacie is come to Israel, till the fulnesse of the gentiles come in.* Sixteene hundreth yeares did the Lord dwell in the house of *Sem*, and now other 1600 yeares hath he dwelt in the house of *Iaphet*; going through the seuerall families thereof: among whom hee hath also visited vs in these ends of the earth, his holy Name againe be blessed therefore for euer: for now wee see that vnto vs no lesse then to them appertaineth the promises of Mercie, and
couenant

It is sufficient that when *Sem* was chosen to be Christs father, it was also promised to *Iaphet* that hee should haue his part in Christ.
Rom. 11. 25.

couenant of Grace.

Though
Christ be
not come
of vs ac-
cording to
the flesh,
yet if wee
be come of
him by
grace, we
haue com-
fort
inough.
Rom. 9. 5.

Luk 11. 27.

Math. 12.

47.

For the
Lord Iesus
hath al-
wayes c-
steemed
most of
the spiritu-
al kindred.


And therefore though our pa-
rents be not among the progeni-
tors of Christ, according to the
flesh, for that is the priuiledge of
our elder brethren the Iewes, that
theirs are the fathers of whom
Christ is come, according to the
flesh, yet let vs endeouour to make
sure this comfort to our selues that
we are come of him, according to
the spirit, & grace of regeneration.
When that woman in the gospell
cried out after our Lord, *Blessed is
the wombe that bare thee, and the
papps which gaue thee sucke,* she re-
ceiued this answer from him, *yea,
rather blessed are they that heare the
word of God and keepe it.* And when
again one told him, *behold thy
Mother, and thy Brethren stand
without, desiring to speake with thee,*
he answered, *who is my Mother, and
who*

who are my Brethren? & he stretch-
ed out his hand, toward his Disciples,
and said, behold my Mother, and my
Brethren. Now it is knowne that
many of his Disciples were not his
kinsmen, according to the flesh,
but to remoue all scruple, and
to shew how much hee esteemes
of the spirituall kindred, he sub-
ioynes, *For who soeuer shall doe
my fathers will, who is in heauen,
the same is my Brother, and Sister,
and Mother.*

It is true indeede all Christs
progenitors were blessed, being
honoured by him, and endued
with faith by his grace (teaching
by the way) ail children to com-
municate the best things they
haue vnto their parents, yet is it
true of them all, which Beda cited,
by the *Rhemists* themselues, said,
of the Virgin *Mary, She was bles-*
sed

Wherein
did the
greatest
happinesse
of our
Lords pro-
genitors
consist?
See the
Rhemists'
marginall
Notes on
Luk. 11.28.
out of Beda
tract. 19. in
Ioan.

sed indeede in that she was the temporall meane and minister of the Incarnation, but much more blessed in that she continued the perpetuall keeper of his word: that is, blessed indeede in that she was the mother of our Lord, and conceaued him in her wombe, but much more blessed for conceauing him in her heart by faith.

 Then our instruction is, that though neither our names, nor our Fathers, be in the catalogue of Christs progenitors, yet if we be in the roll of his children and brethren wee shall haue comfort sufficient: though hee be not come of vs according to the flesh, if wee be come from him, according to the spirit, as his sonnes, and daughters by regeneration, wee shalbe blessed in him,

him, euen as they were.

The third section contains the roll of Fathers, from *Abraham* to *Dauid*; fourteene in number: *Abraham*, *Isaac*, *Jacob*, *Iuda*, *Phares*, *Efrom*, *Aram*, *Aminadab*, *Naasson*, *Salmon*, *Booz*, *Obed*, *Iese*, and *Dauid*. Where first, it comes to be considered, how is mention made that *Jacob* begat *Iuda* and his brethren, more then that *Abraham* begat *Isaac* and his brethren, or that *Isaac* begat *Jacob* and his brother: the reason is, that all the sonnes of *Abraham* did not belong to the couenant, howsoever circumcised; neither did the Lord choose their posterities to be his Church and peculiar people, as hee did choose the sonnes of *Jacob*, and their children. for vnto them all pertained the *Adeoption*, and the *Glory*,

The third section is of foure-
teene Fa-
thers, from
Abraham
to *Dauid*.

That all
Iacobs
sonnes are
within the
couenant,
not so all
Abrahams
what doth
it teach vs?

Rom. 9.4.

What
cause of
thankes
giuing is
this that
so many
families of
Iaphet pre-
termitted,
we are
brought
within the
couenant?

Glory, and the Couenants, and the giuing of the Law and the seruice of God, and promises. What a dispensation is this, all the sonnes of *Iacob* are pertakers of the externall Adoption, not so the sonnes of *Abraham*? But so it is, the calling of the Lord is freely: he is debtor to none, and therefore they to whom his calling is come, should so much the more acknowledge themselves obliged to his mercy, as this day wee are bound to doe; considering that he hath passed by so many of the sonnes of *Adam*, so many of the families of *Iaphet*, more famous and honourable, then wee are, and hath beene pleased to make his couenant with vs; but let vs be wise, euer remembring that there are many within the couenant externally Adopted,

ted, who doe not for all that belong to the election of grace, and therefore giuing thanks to God for the one, that wee are in the couenant, and haue receiued the seales thereof, let vs prease further to be pertaker of the o-ther, that is, the grace of the Couenant.

Next, it is to be considered heere, why in this Genealogie *Thamar*, *Rahab*, and *Bethsabe*, are mentioned among the mothers of our Lord, and not *Sara*, nor, *Rebecca*, women famous for god-liness; whereas this *Thamar*, how-soeuer shee had an earnest desire of seede, and thereby declared her faith in the promises of God, yet shee sought it by an vnlawfull incestuous copulation with her owne father in law; and *Rahab* by Nation was a Cananite, by

D

conuersation

A warning to such as are within the couenant.

Three reasons giuen why in this Genealogie, *Thamar* and *Rahab* are mentioned among Christs mothers, not *Sara*, nor *Rebecca*.

conuerſation a harlot, and *Bethſhabe* the wife of *Vriah* was ſhee with whom *Dauid* committed double adultrie. The reaſons of this are many, but wee content vs with three : the firſt is to humble the Iewes : the ſecond is to comfort ſinners : the third to ſhew the great glory of Chriſt.

The firſt is
to repreſſe
the arro-
gancie of
the Iewes,
glorying
of their
progeni-
tors.

As for the firſt, it is knowne how insolently the Iewes gloried that they were the poſteritie of *Abraham*, neglecting the vertues of their fathers, they boated that they were their children, eſteeming their fathers vertue a ſufficient Apologie and defence of all their vices : and therefore to humble them, the blemiſhes of their parents are purpoſly ſhewed in this Genealogie. And to teach all men that true Nobilitie is not in the priuiledges of fleſh, but

but in the graces of the minde, neither to be sought without vs in the prerogatiues of our parents, but within our owne proper vertues, whereby we are rectified. But at this day it may be spoken to many, which, as *Nazianzen* records, was sometime answered to a Noble man, despising another that was come of meane parentage, & boasting of his owne nobilitie, *mihi, inquit, probro genus meum est, tu autem generi tuo*: My parentage is a reproach to me, but thou art a reproach to they parentage.

The second reason is to comfort poore penitent sinners. The Lord Iesus came into the world *non ut iudex, sed ut medicus*, not as a iudge, but as a Phisitian, *non ut nostra fugeret opprobria, sed extingueret potius*: that hee might not shunne our reproches, but

An answer for such as vainely glory of their parentage.

Nazan. in nobilem male moratum.

The second is, for the comfort of poore penitent sinners, he assumed that nature which once was sinnefull and did separate it from sinne.

See what a
comfort is
here.



rather that hee might blot them out, and heale them. If it had pleased him hee might haue created mans nature anew, such as had neuer sinned, as was *Adams* nature before the fall, such a one, I say, might hee haue created, and ioyned it in a personall vnion with his diuine, but if so hee had done, where then should haue bene the comfort of sinners, wee had still remained vnder desperation, without any hope that this nature of ours, should euer haue bene deliuered from the corruption thereof, but that now hee assumed our nature, which once was sinfull, and hath fully seperated it from all sinne, it giues vnto vs liuely hope, that hee will also sunder vs from our sinnes, so that they shall not be able to hinder our spirituall fellowship,
and

and communion with him.

The third reason is, to manifest Christ his greater glory, by declaring to the world, that hee tooke no holinesse of his fathers. If all his parents mentioned in this Genealogie had bene famous for godlinesse onely, it might haue beene thought a small matter for Christ to be holy, that was come of so holy progenitors; but in that he descended of sinnefull parents, and yet was borne a holy one, and without sinne, it declared him to be that great high Preist, *holy, harmeles, undefiled, separate from sinners*, who giueth holinesse to all that are in communion with him, but takes not holinesse from any. This is his peculiar glory belonging to himselfe alonely, and to none other.

The third is to manifest Christ his glory, in that hee tooke no holinesse from his parents.

Heb. 7. 27

It is erroneous doctrine to affirm that the Virgin Mary was conceived and borne without sinne.

And therefore the Papists, while as they goe about to honour Ghrift, by affirming that his mother the blessed Virgin was conceived and borne without sinne, doe in very deede rather dishonour him : as if from her, he had taken the holinesse of his nature, or that hee could not haue beene conceived and borne without sinne, vnlesse his mother had beene conceived and borne without sinne before him. They might consider that the holy Ghost, by whom our Lord was conceived, could very well discern the seede of *Dauid* in the Virgins wombe, from the sinnefull corruption thereof; he tooke that seede; hee sanctified it, and separated it from sinne, and of it framed the humane body of our Lord, and this is the true doctrine,

ctrine, reseruing to Iesus Christ his proper glory, and to poore sinners their necessary comfort.

But the contrary doctrine of the Aduersaries, long before vs, was condemned by *Bernard* as a presumptuous noueltie, the mother of Temeritie, the sister of Superstition, the daughter of Leuitie; so hee termed that vnduised attempt of the Channons of Lyons, who first did institute a feast of the conception of *Mary*, to be obserued in the Church, in the honourable remembrance of her conception without sinne: for it is, saith he, the onely prerogatiue of Christ, who was to sanctifie all: hee came without sinne, to take away the sinnes of others, *quo excepto, de cetero universos respicit ex Adamo natos, quod unus humiliter, de seipso, &*

How this
errore was
condem-
ned long
since by
Bernard.

Ber. Epist.
147. in Ca-
nonicos
Lugdun.

veraciter confitetur : In iniquitatibus conceptus sum, et in peccato fouit me mater mea. What then wilbe the reason of this festiuall conception? how shall that conception be esteemed holy, which is not of the holy Ghost, but of sinne? or how shall it be honoured with a feast, which is not holy? *Lubenter gloriosa virgo tali honore carebit, quo vel peccatum honorari, vel falsa induci viderur sanctitas :* willingly, saies hee, will the glorious Virgin want such honour, by which either sinne seemes to be honoured, or a false holinesse brought into the Church.

In the rest of this section no other particular is to be touched, but that *Salomon* begets *Booz* of *Rahab*, who was a Cananitish woman; and *Booz* begets *Obed* of *Ruth*, a Moabitish woman; both of

Among
Christs
mothers in
the Gene-
alogie,
some are
Gentiles,
foretelling
how Gen-
tiles also
should
haue their
part in
Christ.

of them Gentiles, yet reckoned in by name among Christs mothers, according to the flesh, and that for the comfort of the Gentiles also, to let vs see that God is no acceptor of persons, but that whosoever calles vpon the name of the Lord shalbe saued: *for, in Christ Iesus neither Circumcision auails any thing, nor uncircumcision, but faith which workes by loue.* Both Iew and Grecian, bond and free, male and female, are now all one in Christ Iesus. And if we be Christs then are wee *Abrahams seede, and heires by promise.*

Galat. 3. 6.

Gal. 3. 28.

The fourth section containes the roll of Fathers, from *David* vnto *Zorobabel*; where againe Saint *Mathew*, and Saint *Luke* takes diuerse courses; for where Saint *Mathew* diduces the line from

The fourth section hath a roll of Fathers from *David* to *Zorobabel*.

1 Chor. 3. 5.

Deut. 25. 5.

Salomons
race ends
in Ieconiah.

Jerem. 22.

26.

from *David* by *Salomon*, Saint *Luke* brings it downe from *David* by *Nathan*, not *Nathan* the Prophet, but another of that name, *Dauids* sonne by *Bethshabe*, and so *Salomons* brother germaine. Where if the doubt be moued how our Saviour could discend of them both, they being two brethren, it is answered that by the Law established among the Iewes, it was provided that if a man had died without issue, his brother, or neereft kinsman, was bound to marrie his wife, and raise vp seede vnto him: now *Salomons* race, we may see, ended in *Ieconiah*, the eighteenth man after him, according to that word of the Lord, by *Ieremie*. *O Earth, Earth, Earth, heare the word of the Lord, thus saith the Lord, write this man childelesse, for there shalbe*

shalbe no man of his seede that shall prosper, and sit upon the throne of Dauid, or beare rule any more in Iuda.

It is true that to this same *Ieconiah* children are ascribed, *1 Chro.* 3. but these are children by succession, not by generation. And therefore *Ieconiah*, as I haue said, dying without issue, *Salathiel* the sonne of *Neri*, in the line of the other brother *Nathan*, comes in, as neereſt Heyre, and is reckoned by Saint *Mathew* the sonne of *Ieconiah*, to wit, Legall.

For wee must vnderstand, that there was a double discent vsually reckoned among the Iewes, the one Legall, the other Naturall : the Naturall discent was, when as one by Naturall generation descended of another, the Legall when one not naturally descended

Where *Ieconiah* is said to haue children, vnderstand them to be by succession, not generation.

A double discent vsually reckoned among the Iewes.

Saint *Luke*
 diduces
 the Natu-
 rall line of
 Christ,
 Saint *Ma-
 thew* the
 Legall.

cended of another, yet succeeded
 as neereſt of kinne to the inheri-
 tance, now to let vs ſee the a-
 greement of the *Euangelists*, Saint
Luke diduces the Naturall line
 of Chriſt from *Dauid*, making it
 knowne how Chriſt, by *Nathan*,
 is the Naturall ſonne of *Dauid*,
 according to the fleſh, but Saint
Mathew diduces the Legall line
 of Chriſt from *Dauid*, making it
 knowne how Chriſt, as *Salomons*
 heire and lawfull King of the
 Iewes, ſucceeded, as neereſt of
 kinne, to ſit vpon the throne of
Dauid his father? For the which
 alſo Saint *Mathew* calles him,
 borne King of the Iewes, and the
 Iewes themſelues could not name
 any of there nation neerer then
 he, and therefore hauing no law-
 full exception againſt him, cryed
 out in their wilfulneſſe: *Wee will
 haue*

haue no King, but Caesar.

This is necessary for vs to obserue, that Christ our Lord is not the Naturall sonne of *Salomon*, neither read we, that at any time it was promised that so he should be, but hee is the Naturall sonne of *Dauid* by *Nathan*, and yet *Salomons* lawfull heire, whereof it is euident that our Lord, euen in respect of his manhood was a Noble man, yea, a borne King, discended of the most honourable and ancient stocke that euer was in the world, and therefore we haue no cause to be ashamed, neither of him nor of his testimony, but so much the more to loue him, who being euery way so honourable a person, yet for loue of vs was content to be dishonoured, yea, to suffer the shamefull death of the Crosse.

And

Christ Iesus is neuer called the sonne of *Salomon*, Naturall.

Christ as man, was borne a noble man of the most honourable and ancient stocke that euer was in the world.



The sudden decay
of *Salomons*
kingdome
in his
sonne, and
of his po-
steritie, in
the eigh-
teenth man
after him.

Malach. 2.

15.

Was pro-
cured by
the finnes
of harlotry
and idola-
try.

And in this suddaine decay of *Salomon* his temporall kingdome, & posteritie, the one whereof was weakned by the folly of his sonne *Rehoboam*, whereby hee procured the abstraction of tenne parts of the kingdome from him; the other ends in the eighteenth man after him: all men may learne what dangerous finnes, the finnes of spirituall and corporall whooredome are. *Salomon* to stablish and encrease his posteritie, hee multiplied Wiues, contrary to the commandement of God (who did make one woman, for one man, *though he had aboundance of spirit*, and might haue made many, yet he would not, because he sought a godly seede :) and by this euill hee was carried to a greater, for the pleasure of outlandish women, he tollerated their abominable
idols

idols in a holy land, and was himselfe at length polluted with their Idolatrie. And therefore receiued hee this fearefull recompence of his errour, that the Lord diuided his kingdome, and cut off his posteritie, so that of all his seede, which hee had multiplied, there was not one to sit vpon his throne.

In the last section the difference is, that from *Zorobabel*, the sonne of *Pedaiah* and nephew of *Salathiel*, Saint *Mathew* reckons by *Abiud*, otherwise named *Hananiah*, 1 *Chro.* 3. the fore fathers of *Ioseph*, nine in number: Saint *Luke* againe reckons the fore fathers of *Mary*, eightene in number from *Rhesa*: this *Rhesa* was the second gouernour of Israell after the captiuitie, called by *Philo*, *Rhesa Mescola*, or as 1 *Chro.* 3. *Mesullam*.

The last section: the Euangelists are shewed to agree where they seeme most discordant.

Adricho.
Chronologia.

*Lucidus de
emendati-
one tempo-
rum ex
Magdeburg.
Cent. 1. l. 1.
Ca. 10.*

In the Na-
turall line
diduced
by Saint
Luke, Ioseph
is the only
man vwho
is not
Christ his
Naturall
father.

Heb. 7. 14.

Mesbullam. Now in the end of these lines all the difficultie is, that *Ioseph* by Saint *Mathew* is called the sonne of *Iacob*, but by Saint *Luke* the sonne of *Eli*, for resolution of it we must vnderstand that hee is called the sonne of *Iacob*, because *Iacob* was his Naturall father, but the sonne of *Eli*, because *Eli*, the Naturall father of *Mary*, was *Iosephs* father in law.

And therefore is it to be obserued, that in Christ his Naturall line, diduced by Saint *Luke*, *Ioseph* is the onely man who is not Christs Naturall father, but supposed onely of man so to haue beene, where all the rest are Christs Naturall fathers, according to the flesh, and *Eli* the Naturall father of *Mary*, the mother of our Lord, for it is euident that our Lord sprang out of *Iuda*.

Of

Of all this then, as was said before, if we take a short view, of the person of Christ Iesus, vnspeakable is the comfort that shall arise vnto vs: for wee shall see how meete and conuenient a person he is to doe the worke, whereunto he is consecrated. He is called by *Zacharie*, *Gnamith*, *Iehoua*, the fellow, or companion of the Lord: which the Apostle to the *Philippians* expounds, when hee saith, that he was equall with God; and this is in regard of his diuine nature: for these titles doe clearly point out in him a nature aboue the nature of any creature, Angel, or man, hee is called againe by patient *Iob*, *Goel*, my kinsman: for by the eyes of faith hee saw his incarnation long or euer it was accomplished, and this is in respect of his humaine nature,

E

for

Great comfort arises of the consideration of Christs person.

He is the companion of *Iehoua*.

Zach. 13.7.



Iob 19.25.

And yet our kinsman.

Gen. 49.

Why *Ia-*
cob called
him the
Shiloh.

Esa. 8. 8.

The true
redeemer
and auen-
ger of his
brethren.

Leuit. 25.

25.

Num. 35. 12

for which also *Iacob* calles him in his Propheſie, *Shiloh*, which ſignifieth that little ſkin, or tunicle of fleſh, wherein infants are wrapped, when they come into the world : thereby pointing out alſo his humane nature : hee is alſo by *Eſay* called, *Gnimmanuel*, God with vs, and this is in reſpect of his vnited nature.

Heere wee muſt vnderſtand the word, *Goel*, vſed by *Iob*, properly ſignifieth a redeemer or reuenger ; from the word *Gaal*, *redemit*, *vindicauit*. Now, by the Law, the power to redeeme the inheritance belonged to the neereſt kinsman, as likewiſe the power to reuenge blood, for which it is vſed, to ſignifie a kinsman, ſo then our inheritance being loſt by reaſon of our ſinne, and the poſteritie of *Adam* cruelly ſlaine
and

and murdered by Sathan, here comes in our kinsman of our owne flesh and blood, the sonne of *Adam*, to redeeme againe our inheritance, and to reuenge our blood. Yea, to doe that which neuer was done by any tipicall redeemer, or reuenger: for they might haue slaine him that slew their brethren, if they had found them out of the Citie of refuge, but could not giue life againe to their brethren: but the Lord Iesus, hath not onely slaine the murtherer Sathan, finding him without a Citie of refuge, but hath like a mightie conqueror, restored life to his brethren. In this Genealogie wee haue seene how hee is our kinsman, and in the next Treatises wee shall see how among all the sonnes of *Adam* neuer any, but hee was con-

secrated and endued with power
and calling from aboue, to be an
Auenger, a Redeemer, and a Sau-
our of his brethren.

REVEL. 7. 12.

*Praise, and Glory, and Wisedome,
and Thankes, and Honour, and
Power, and Might, be to our God
for euermore.*

I TIM. 1. 17.

*Vnto the King euerlasting, Immor-
tall, Inuisible, vnto God, onely
wise, be honour and glory for euer,
Amen.*

A TABLE SHEVING
the Harmony of S. Mathew, and
S. Luke, in the diduction of Christs
GENEALOGIE.

	G O D.		11	Noah.
	Adam.		12	Sem.
3	Seth.	Heere S.	13	Arphaxad.
4	Enosh.	Luke rec-	14	Sake.
5	Kenan.	koneth	15	Heber.
6	Mahalaleel.	alone, step-	16	Peleg.
7	Iared.	ping vp by	17	Regu.
8	Henoch.	twenty de-	18	Sarug.
9	Methusalē.	grees high-	19	Nahor.
10	Lamech.	er in the	20	Terah.
		GENEA-		
		LOGIE of		
		our LORD		
		then Saint		
		Mathew		
		doth.		

Abraham.

Abraham.

21 Abraham.

22 Isaac.

23 Jacob.

24 Juda.

25 Pharez.

26 Ezrom.

27 Aram.

8 Aminadab.

29 Naasson.

30 Salmon.

31 Booz.

32 Obed.

33 Iesse.

Heere the two
Euangelists re-
ckon on toge-
ther the Na-
turall line of
our Lord, from
Abraham ynto
Dauid.

David.

34 David.

<i>Salomon.</i>	From Dauid Saint	From Dauid Saint	35	<i>Nathan.</i>
<i>Roboam.</i>	<i>Mathew</i>	<i>Luke</i> rec-	36	<i>Mattatha.</i>
<i>Abia.</i>	reckons	kons the	37	<i>Mainan.</i>
<i>Asa.</i>	the legall	naturall	38	<i>Melea.</i>
	line of	line of	39	<i>Eliakim.</i>
<i>Iosophat.</i>	Christ, to	Christ, to	40	<i>Ionan.</i>
	let vs see	let vs see	41	<i>Ioseph.</i>
<i>Ioram.</i>	that christ	that	42	<i>Juda.</i>
	was law-	Christ is	43	<i>Simeon.</i>
<i>Ozia.</i>	full King	the sonne	44	<i>Leui.</i>
	of the	of <i>Dauid</i> ,	45	<i>Matthat.</i>
<i>Ioatham.</i>	Iewes, &	naturally	46	<i>Iorim.</i>
	succeeded	discended	47	<i>Eliezer.</i>
<i>Achaz.</i>	by the law	of him by	48	<i>Iose.</i>
	as neereft	<i>Nathan</i>	49	<i>Er.</i>
<i>Ezechia.</i>	of kinne	according	50	<i>Elmodam.</i>
	to sit vp-	to the	51	<i>Cosam.</i>
<i>Manasse.</i>	on the	flesh, for	52	<i>Addi.</i>
	throne of	the <i>Messi-</i>	53	<i>Melchi.</i>
<i>Amon.</i>	his father	<i>ah</i> was	54	<i>Neri.</i>
	<i>Dauid.</i>	promised		
<i>Iofias.</i>		to be the		
		sonne of		
<i>Ieconias.</i>	Here ends	<i>Dauid.</i>		
	the race of			
	<i>Salomon.</i>			

Where S. *Mathew* calls *Salathiel* the sonne of *Ieconias*, vnderstand his legall sonne succeeding as neereft of kin.

Salathiel.
Pedaiah.
Zorobabel.

Where S. *Luke* calls *Salathiel* the sonne of *Neri*, vnderstand the naturall sonne of *Neri*.

Zorobabel.

<i>Abiud.</i>		58	<i>Rhesa.</i>
		59	<i>Ioanna.</i>
<i>Eliakim.</i>		60	<i>Iuda.</i>
		61	<i>Ioseph.</i>
<i>Azor.</i>	S. Ma- thew re- ckoneth	{ S Luke a- gainc re- ckoneth	62 <i>Semei.</i>
<i>Sadoc.</i>	in this line the	{ in this line the	63 <i>Mattathia.</i>
	forefa- thers of	{ forefa- thers of	64 <i>Maath.</i>
<i>Achim.</i>	<i>Ioseph.</i>	{ <i>Mary.</i>	65 <i>Naggi.</i>
			66 <i>Esli.</i>
<i>Eliud.</i>			67 <i>Naum.</i>
			68 <i>Amos.</i>
<i>Eleazer.</i>			69 <i>Mattathias.</i>
			70 <i>Ioseph.</i>
<i>Nathan.</i>			71 <i>Ianna.</i>
			72 <i>Melchi.</i>
<i>Iacob.</i>	<i>Ioseph</i> is called by Saint <i>Luke</i> , the sonne of <i>Eli</i> , because he was his sonne in layv.		73 <i>Leui.</i>
			74 <i>Matthat.</i>
<i>Ioseph.</i>			75 <i>Eli.</i>
			76 <i>Marie.</i>

I E S U S C H R I S T that blessed seede,
promised to *Adam*, *Noah*, *Sem*, *A-*
braham, *Isaac*, *Iacob*, *Iuda*, *Dauid*, *Zo-*
robabel, and *Mary*.

Thus

THus you haue the golden line reaching from *ADAM* to *CHRIST*: it beginnes at the first *Adam*, and is absolued in the second: it containes a roll of the Fathers, who through the priueledge of the first borne, were ordinary Doctors, and cheife lights of the Church, till the comming of Christ. Vpon this golden line runnes the whole booke of God: he that would read it with profit, must remember the course of the spirit of God in the diduction of this line. If at any time he diuert from it, it is onely to interlace some purpose, which may cleare the storie of the line. So with the description of the lineage of *Seth*, hee adioynes also a description of the house and offspring of *Cham*, who are not in the

the line. Likewise when he draws the Genealogie of *Sem*, hee' entreates of the posteritie of *Japhet*, and *Cham*, and as hee handles the Historie of *Abraham*, *Isaac* and *Jacob*, so likewise the historie and posteritie of *Nahor*, *Ismaell*, and *Esau*. But as we may easily perceiue, he insists not in the historie of them who are beside the line, but hauing spoken so much of them as may cleare the storie of the line, he lets them alone, and returnes to his purpose, alway following forth the line, till he come to the promised *Shilah*.

THE



THE
SECOND TREATISE,
of Christ his
Baptisme.



He second ground of doctrine we proposed to be entreted of, is the Baptisme of CHRIST, wherein we haue as I said before his most solemne consecration to the publicke office of the *Messiah*. Hitherto hee had liued a priuate life, for the space of twentie nine yeares, and now beginning

The time of Christ his publicke ministration was from his Baptisme to his ascension.

Act. 1. 22.

There was
neuer a
King,
Preist, nor
Prophet,
consecra-
ted in so so-
lemne a
manner as
Christ
Iesus
here is.

ginning to be thirtie yeares of age, hee is manifested vnto the world, by doing the great worke of a redeemer, for which he came: for so Saint *Peter* reckons all the time of his publicke charge, and ministration, to haue ben from the Baptisme of *Iohn*, to the day of his ascension.

Many Kings, Preists, and Prophets, hath God sent vnto his Church since the beginning of the world, but neuer one like Iesus, the great King, high Preist, and Prophet of the Church, and therefore it is not without cause, that *exordium tanti officii tot est mistriis consecratum*. Neuer one was sent to doe such a worke as he, and therefore neuer one had such a calling, and confirmation as hee, for now the heauens are opened, the holy Ghost in a visi-
ble

ble shape discends vpon him, and God the father by an audible voice from heauen, doth authorise him. The principall end of this Treatise will be to teach vs how Iesus is become ours, which is a speciall and necessary point for vs to learne.

The parts of his Consecration are two; In the first wee see, how the Lord Iesus by receiuing the Sacrament of Baptisme, doth come in our place and roome, as our kinsman, as the first borne of his brethren, as the head of his mysticall body, in a word, as our cautioner, acting, and obligating himselfe to pay our debt, and to fulfill those points of righteousness which we were bound to fulfill, but could not doe by our selues, and so, to releiue, and redeeme his brethren.

Two things considered in this consecration of Christ to the office of a Redeemer.

I
That Christ willingly maketh himselfe debtor for vs.

In

2

That the
father not
onely ac-
cepts him,
but or-
daines him
to this
worke.

In the second wee see how the father not onely accepts him as debtor for vs, but also designs and ordaines him to this great worke, by anointing him with his holy spirit. And thereafter in a publicke assembly of the people at *Iorden*, in most solemne manner, by an audible voice from heauen, proclames him, to be that great high Preist, by whom onely attonement must be made betweene him and vs.

What
sweet com-
fort arises
to vs of
these two
conioyned
together.

These two ioyned together make vp vnto vs a most sure ground of Christian comfort. If first we consider that the Lord Iesus, for the loue hee bare to the glory of his father, and saluation of his brethren, voluntarily steppes into our roome, and in our name becomes obliged to his father, according to that no-
table

table Propheſie. *Pſal.* 40. 6. 7. which yet were a ſmall thing were it not that the ſecond followes, to wit, that the Father of his infinite wiſedome finding out in Chriſt a way to preſerve both the glory of his mercy, and juſtice, doth of his ſpeciall loue toward vs, not onely accept him, but ordaine him to doe the worke of a mediator, imponing to him, that ſingular law of a redeemer, which was neuer impoſed to man nor Angell, as we ſhall here hereafter.

And here wee learne how by moſt ſure right the Lord Ieſus becomes ours, to wit, by the ſureſt right that can be, namely, the free gift of God, hee is giuen for a Prince of ſaluation to vs, according to theſe testimonies, both of Angels and men, ſpeaking by inſpiration of the holy Ghoſt.

How Chriſt Ieſus is become ours in moſt ſure manner.

Luke 2. 11.

Ioh. 3. 16.

1 Cor. I. 30.

Namely
by the free
gift of
God the
Father.

Ghost. Vnto you this day is borne
in the Citie of David a Saviour,
which is Christ the Lord. Againe,
God so loued the world, that hee
hath giuen his onely begotten sonne,
that whosoever beleeueth in him
should not perish. And againe,
Christ Iesus is made vnto vs, of
God, wisdom, righteousnesse, san-
ctification and redemption. Looke
then what way any other thing is
ours, which most properly wee
may call ours, that same way
Christ is ours; namely by the free
and sure gift of God. If we know,
and beleue this, we shall finde it
a most sure ground of comfort to
vphold vs in the houre of tenta-
tion. It is true, *Gloriatio Ecclesie, est
omnis Christi actio*: Euery action
of Christ is the Churches reioy-
cing and comfort, but what re-
ioycing shall wee haue in any of
his

his actions, if this ground be not first laid, that he is ours, and what he did hee did it for vs, and vnto vs? If he had not died for our sinnes, and risen for our righteousness, what could his death and resurrection haue profited vs? But here is the ground of all, that he is giuen vnto vs of the Father for a Sauiour, whereunto most willingly hee condescends, and for which worke the spirit annoints him, so that now hee is not another, nor a stranger to vs, but our owne, by diuine ordination, and all that hee does, is for vs. These being premitted, we come now to the particular historie of his Baptisme, as it is set downe by Saint *Luke*, Chap. 3. Ver. 21.

Except we know this we can haue no comfort in any of Christ his actions.



LUKE 3. 21.

Now it came to passe, as all the people were baptised.

We read
not in the
Gospell of
any Phari-
se conuer-
ted but
one.

For a soule
filled with
a conceit
of the

WHat these people were,
you may vnderstand out
of the 7. Chap. ver. 29. 30. for there
it is said, that the Pharises and ex-
pounders of the Law, despised the
counsell of GOD, and would not
come to be baptised of S. *John*.
Here then comes poore Publi-
canes, and sinners, and goes be-
fore them into the kingdome of
God. There are many of euery sort
of people (as we may read) saued
in the Gospell, but of Pharises
wee finde none but one, namely,
Nicodemus : no sort of men are
further from the kingdome of
God then proud iusticiars. For as
a vessell full of one liquor is not
capa-

capable of another: so the soule which is filled with a vaine conceit of her owne righteousnes, is not capable of the grace of Christ.

Huiusmodi animum gratia non intrat, &c. Grace entreth not into such a soule, because it is full, neither doth grace finde any place to dwell therein. And againe, *Non est quo intret gratia ubi, &c.* There is no place for grace to enter in, where merit hath possession: what thou attributest to merits is wanting to grace. I will none of that merit which excludes grace.

But that the Lord Iesus comes in among these poore people, it shewes his wonderfull loue, and rare humilitie: his loue, for to the end that hee might help vs, hee would be like vs, he assumed our nature, and in it abhorred not the company of poore sinners.

owne righteousnesse is not capable of grace.

Ber. in Can. Ser. 67.

That Christ comes to be baptised among sinners, shews his great loue and rare humilitie.

Tu cum homo esses, deus esse voluisti, ut perires, ille cum esset deus, homo esse voluit: ut quod perierat, inueniret. Thou being a man didst presume to be as God, and so diddest perish, but hee being God, would become man, that he might saue man who was lost. Wee see by experience, that if a man fall another cannot raise him, vnlesse hee bow himselfe downe vnto him, hee that will stand in his statelineffe can neuer raise vp him who hath fallen before him, the Lord Iesus that hee might raise vs, was content to bow downe vnto vs, and like a Phisitian among patients, so hath he his conuersation among poore and miserable sinners.

The second *Adam* takes a course flat contrary to the course of the first *Adam*.

Thus by a course plaine contrary to *Adams* course doth the **LORD IESVS** remedie that euill, which

which *Adam* brought on himselfe, and his posteritie: for *Adam* being in honour aspired foolishly to be like vnto God, but he not onely came short of that whereunto hee reached, but lost that good also, which he had before. Then he was clad with the glorious Image of God, now hath hee for a garment the skinner of beasts, and being so busked, the folly of his presumption is checked and sore rebuked by the blessed Trinitie, *Ecce, Adam, factus est quasi unus ex nobis*. But what the first *Adam* lost by his proud transgression, to himselfe and his children, the second *Adam* hath recovered, by his humble obedience: being equall with God, hee is found in shape as a seruant. Now man may reioyce and say, *Ecce deus quasi unus ex nobis*, be-

Marke
what comfort
by a contrarie
effect hath
he brought
vnto vs.

Iohn 1.

Act. 14.

How hee
that bap-
tises with
the spirit,
seekes the
Baptisme
of water
from his
owne ser-
uant,

hold God is as one of vs. Now Iesus is among sinners, *Gnimmamuel*, God with vs: now the word is made flesh: now the tabernacle of GOD is with men: now God is come downe, not in the likenesse of men onely, as they of *Lisra* thought of *Paul* and *Barnabas*, but clad with the very nature of man. Let vs reioyce in this goodnesse of our God, for this cause is hee among men, that he might raise vs vp, and set vs among Angels in the heauenly places.

Againe it is laide by Saint *Mithem*, that Iesus came to *Iohn*, to be baptised of him; hee might haue sent for *Iohn*, but he comes vnto him: hee who hath the Baptisme of the holy Ghost to giue vnto all his brethren, doth now come, and seeke the Baptisme

of

of water from one of his owne seruants. Why is this done? surely to recommend vnto men the reuerence of that ministrie, which GOD hath appointed in his Church: no conceit of thy greatnesse should make thee disdain it, since the sonne of God by his example before thee, hath honoured it. Hee would not teach and baptise the *Eunuch* by his spirit, hee sent *Philip* to doe it: hee would not teach, and baptise *Cornelius* by an Angell, hee sent *Peter* to doe it: hee would not baptise *Paul* by himselfe, suppose hee conuerted him by himselfe, he sent *Ananias* to doe it. It is an order stablished in his Church, by the foolishnesse of preaching to saue them who belecue: now none can belecue vnlesse they heare, they cannot heare but by preach-

This hee did to recommend a reuerence of that ministrie ordeined by him in his Church.

1 Cor. 1. 21.

ing, and none can preach, except they be sent: let it therefore content men to goe to the base seruants of CHRIST, in worldly things far inferiour to themselves, and seeke saluation by such meanes as God in his wisdom hath thought good to giue it, or else be sure they shall neuer come neere it.

For three reasons was Christ our Lord baptised, when as he needed no washing, being the Lambe vnspotted.

But now let vs come and see why Iesus is baptised, seeing hee had neither sinne to be forgiven, nor nature to be renewed. The reasons are many, but wee will especially speake of three, the first is giuen by himselfe: for when *John* refused to baptise him, acknowledging hee had more neede to be baptised of him, hee receiued this answer, *let alone now, for it becomes vs to fulfill all righteousness.*

As

As for the righteousness of the Law morall, hee had fulfilled it perfectly from his youth: for hee was the innocent Lambe of God, without spot or blemish, neuer guile was found in his mouth: But now he will say, there is more required of me then the performance of that common Law, giuen vnto all men, there is the singular law of a redeemer, which yet I haue to fulfill: a law neuer imposed to Angell nor man, but onely to the sonne of God, Christ Iesus; by which he was bound so to loue his father, that hee behoued to vindicate the glory both of his iustice and mercy, and so to loue his brethren, that he behoued to take the debt of their sinnes vpon him, and satisfie his fathers iustice for them: this is it will our Sauiour say, that
high

I

First that he might fulfill a point of righteousness neuer required of any but of him.

The miste-
rie of our
redemption
explained
for
our greater
comfort.

Gal. 5. 3.

high point of righteousness, which yet I haue to fulfill, and for which I must be baptised, that by receiuing of Baptisme, I may become obliged to doe that for my brethren, which they could not doe for themselves: for as he that receiued circumcision, by that same very deede, became bound to fulfill the whole law: so hee who receiues Baptisme, becomes obliged to euery condition of that couenant, whereof Baptisme is a seale.

Two parts
of the co-
uenant of
grace, both
of them
sealed by
Baptisme.

That wee may the better vnderstand this, wee are to know, that the couenant of grace, whereof BAPTISME is a seale, hath two parts: in it, to wit, GODS part, and mans: GODS part of the couenant containes promises made to vs of the remission of our sinnes, and renouation of our nature,

nature, comprised in this one word, *I will be your God*. Our part againe containes promises made to God by vs, of faith and obedience, comprised in this one word, *we shalbe his people*. Now as Baptisme is a seale of God his part, confirming the promise of the remission of our sinnes, and reno-uation of our nature, vnder which two all other good things are comprehended, that way Christ our Sauour did not receiue it for himselfe, seeing as I haue said, hee had neither sinne to be forgiven, nor nature to be renewed: but as it is a sacrament of the re-signation of our selues to God, and a band, whereby we become obliged to be his, by acceptation of his badge, and marke vpon vs, that way Christ receiued it, that by accepting the seale of the

As Baptisme is a seale on Gods part, promising vs remission, Christ did not receiue it.

But as it is a seale of our part, promising to God obedience, that way he receiued it, that he might be bound in our name.

the promise, hee might become obliged in our name, as our head, to fulfill that which wee promised, but first behoued to be performed for vs by himselfe, and at last shall in vs all, by his grace, also be perfected. And so we see that *sicut nobis natus est, ita etiam nobis baptisatus est*, as hee was not borne for himselfe, but for vs, so was hee not baptised for himselfe, but for vs.

2
Christ Ie-
sus was
baptised,
to sancti-
fie Bap-
tisme.
Beda.

Ambros. in
Lu. Cap. 3.

Secondly he was baptised that he might sanctifie Baptisme to vs, and giue it authority to become a seale of grace vnto vs, *ut nobis secunde natiuitatis consecraret lacrum*, and a lauer of regeneration, as the Apostle calles it. He was washed saith *Ambrose* in the water of Iorden, *non mundari volens, sed mundare*, not to be made cleane by water, but to make the
water

water (whereſoeuer vſed to this purpoſe) cleane, for ſo holy and heauenly a worke, that Baptiſme being conſecrated by him, might be an holy meane to conſecrat vs.

It is true indeede that *Conſtantine* the great deferred his Baptiſme, till hee might be baptiſed in *Iorden*, where our Lord was baptiſed, though by reaſon of ſickneſſe hee was forced to receiue Baptiſme elſe-where: but euen as the Lord Ieſus by conſecrating bread and wine which grew in *Canaan*, did thereby ſanctiſie all bread, and wine, in any part of the world, to be a Sacrament of his bodie, and blood, it being vſed according to his inſtitution, ſo by waſhing in the water of *Iorden* he hath ſanctified water in any part of the world, to be a Sacrament of regeneration, and remiſſion

³
Christ was
baptised to
seale vp his
fellowship
with vs.

remission of our sinnes, if so be it be vsed according to his institution.

And thirdly, he was baptised, to seale his fellowship and communion with vs: that cognisance and badge, whereby he will haue his souldiers and seruants discerned from professed infidels, hee first taketh it on himselfe, *ut in nullo dissimilis esset fratribus, nisi solo peccato*: That in no thing he should be vnlike his brethren, except in sinne alonelie. And indeede it should be no small encouragement to vs to fight vnder this badge in the spirituall warrefare if wee doe consider how vnder this same badge, the Prince of our saluation did encounter with Sathan and ouercome him, as after shall be shewed

Our Saviour recei-

And prayed ¶ The Euangelist saith,

saith, that when our Sauour was baptised, he praied, but what hee prayed, he expressees not. Neuerthelesse, we may gather it out of other places of holy Scripture: wherein we shall finde, that he praied for himself, for his church, and for his enemies. Where if it be demanded, what needed our Sauour to pray for himselfe, seeing hee is very God; the answer is ready, that he is also very Man: and as man had his owne feares, dolours, and griefes, proceeding from the sense of the heauy burden of sinne. not his owne sinne, I say, for hee knew no sinne, but of our sinne, which was laid vpon him. As also from the sense of that fearefull wrath due to sinne; for strength, and comfort against these he prayed to his Father, as witnesseth the Apostle, *that in the daies*

ued his
baptisme
with
Prayer.

How is it
that our
Sauour
did pray
for him-
selfe?

Heb. 5. 7.

daies of his flesh, he offered up prayers, and supplications, crying, and teares, to his Father, and was heard also in that which hee feared. Which, as we see in the Gospel he did before his Passion, so now before his entrie to the worke of our redemption; a worke greater then the worke of our first Creation; for now he hath to satisfie the iustice of his Father; to worke the confusion of Sathan; and to effectuate the saluation of his brethren. And therefore in the entrie of this great worke he prays, no doubt, for an happy successe thereof, and as it is euident by the answer he receiues from heauen, hee was heard in that which hee prayed for.

Our Lord
by his ex-
ample tea-
cheth vs to
sanctifie

And in this also our Sauour
learnes vs by his example to san-
ctifie all our actions with prayer.
When

When he was baptised, he praied:
 when he was tempted he prayed:
 when he brake bread, he prayed:
 when he wrought miracles, he
 prayed: when he was troubled in
 the garden, he praied: when he suf-
 fered on the Crosse, he prayed. As
Isaacs mariage could not but pros-
 per, because it was begunne with
 the prayer of *Abraham* his Father,
 prosecuted with the praier of *Elie-*
zar his Seruant, and finished with
 his owne prayer: so can it not
 faile, but a blessing must be vpon
 those honest actions which are
 begunne, continued, and accom-
 plished with prayer: where other-
 wise, euen those actions which in
 themselves are good to the doer,
 can not be good, where they are
 done without prayer. *Vere nouit*
recte viuere, qui recte nouit orare:
 Hee knoweth truely how to liue
 G well,

all our
 actions by
 Prayer.

Actions,
 suppose
 they be
 good with-
 out pray-
 er, are like
 bodies
 without
 spirits.

wel, who knoweth how to pray wel. But best actions without prayer, which obtaines grace to them, are like bodies without spirits: yea, as the body without breathing cannot liue to doe any worke competent to a Naturall life: so the soule without prayer, can doe no worke, that truely is Spirituall. Therefore said *Macarius*, that continuance in prayer was, κεφάλαιον πάσης ἀγαθῆς, καὶ κορυφαῖον τῶν κατ' ἐρωμάτων, the head of euery good purpose, & the crown of euery right, and honest action.

*Macar.
hem. 40.*

Continu-
ance requi-
red in
Prayer.

But here we are to be warned, that wee content not our selues, with the shadow of prayer, in steed of the substance thereof; where we are to take heede of these two things: First, that our prayer be not by starts, without making of conscience whether it be or not, but

but we must continue & perseuere in prayer, remembering, he that sowes sparingly, shal reape sparingly: Secondly, that our praier be not outward, but inward, made with feruencie of spirit, and attention of the minde, remembering hee is the God of the spirits of all flesh, with whom thou hast to speake in praier. It is a godly Meditation of *Chrysostomes*, that as a man who seekes a thing which hee hath lost in his house, seekes it with such affection, that he forgets all other things; yea, hee seeth not those things that are afore him, so faine is he to see that which hee is seeking, euen such should be the disposition of a Christian, so earnestly desiring mercy, and grace from God, that till hee finde it, no other thing be in his minde to distract him from seeking it.

Feruencie
and atten-
tion in
Prayer.

Chrys.
Math.
hom. 25.

And vnto this continuance and feruencie in prayer, it should greatly encourage vs, that now we see after our Sauours prayer the heauens are opened, shewing vs the great vertue of prayer: if wee pray in his name, if we send it vp like incense, perfumed with his merit, flowing from faith in him, it opens heauen vnto vs, & brings vs backe a fauourable answer.

Aug.

Oratio iusti clauis est cæli, ascendit precatio, & descendit dei misratio.

The comfortable effects of prayer.

VWhen our Sauour prayed on Mount Tabor, then was he transfigured, and his countenance changed: when *Peter* prayed in the top, or platforme, of *Simon* the Tanners house, in *Ioppe*, then did he receiue in a trance the heauenly vision: when *Daniel* prayed, then the Angell appeared to him: when the Disciples prayed, then

then the holy Ghost descended vpon them : such is the vertue of prayer, that by it, not onely doe the heauens open vnto men, and out of their treasure send downe necessarie blessings and consolations to them ; but men are also transported and carried vp into heauen, and so begin to practise the first degree of their ascension with Christ, for as by newnesse of life they rise with Christ, partakers of the first resurrection : so by prayer they ascend with Christ, partakers of the first ascension ; which is vnto them an vndoubted pledge of the ascension both of their soules and bodies hereafter. For, if while they are in the bodie, they get accessse to the throne of grace many a time, and finde heauen opened vnto them, how much more when

Prayer is the first step of our ascension to God with Iesus Christ.

Rev. 20. 6

they are separate from the bodie, shall they finde the same. And therefore let vs take great delight in this heavenly, and most profitable exercise of Prayer.

That the heauens were opened.

Followes
how the
Father not
onely ac-
cepts his
Sonne in
our roome,
but or-
daines him
to doe the
worke of a
Redeemer
vnto vs.

Hitherto wee haue heard the first point of Christ his consecration to the office of the Mediator: Wherein wee haue seene how by receiuing the Sacrament of baptisme, he did willingly take our debt vpon him, and binde himselfe to make satisfaction to his fathers iustice for it. Now folloves the second, how the Father not onely accepts the Sonne, becoming debtor for vs: but also ordaines him to doe the worke of a Redeemer vnto vs, and to this same effect annoints him, and publikely

publikely proclaimes and declares him in this great assembly at *Iordaine*, to be that only high Priest, and peace-maker, by whom attonement is made betweene God, and Man. Let vs ioyne these grounds of comfort together, and we shall see what a strong fortresse of faith, they make vp vnto vs. Since the Father hath giuen vs Christ for a Redeemer: Since the Sonne hath voluntarily aboliged himselfe, to doe the worke of our Redemption. Since the holie Ghost hath annointed him to this same effect: may wee not now say **G O D** is with vs, who can be against vs? Let Sathan calumniate; let infidelitie, call in question: we see whom we haue beleeued. Our saluation is more sure, then that the powers of hell are able to disanull it.

See what a strong bulwarke of consolation is here.



Three
waies doth
the father
beare wit-
nesse to
his Sonne.

But here wee haue to consider, how by three sundry strong testimonies, God the father witnesseth the willing acceptation of his Son, to this great office of the Messiah, which now is committed vnto him. First, by the opening of the heauens: Secondly, by the sending downe of the holy Ghost, in a visible shape vpon him: Thirdly, by an audible voice from heauen, proclaiming him to be that beloued Sonne of God, in whom the Father is well pleased.

First, by
the open-
ing of
the hea-
uens.

The first then is the opening of the heauens, by which visible signe is plainly declared, that Iesus Christ is hee, by whom man hath accessse to the Throne of grace: the first *Adam* for his transgression, was cast out of earthly paradise, but by the humble obedience of the second *Adam*, the
heauens

heauens are opened vnto vs, & we are aduanced to an estate, as far exceeding *Adams* best estate in paradise, as the second *Adam* is more excellent then the first : what was figured by the Ladder of *Iacob*, is now performed by *Iesus* : for by him, things which are in heauen and in earth, are now gathered together into one : by him, Angels come down and doe seruice vnto men ; by him, men goe vp to the Father, to worship him. Whereof God willing, we shal speake more at large hereafter.

Ephe. I. 10.

And the holy Ghost came down in a bodily shape like a Dove vpon him.

THe second way wherby the Father beares witnesse vnto him, is as you see, by sending down the holy Ghost vpon him, in the similitude

Secondly, by sending the holy Ghost, on him in the similitude of a Dove.

Esa. 61. 1.

Two things considered in the vñction of Christ.

I
The separating or designing of him to the worke of a Redeemer.

litude of a Doue ; vwhereby his vñction, which in it selfe is spirituall, and could not be perceiued, was represented & notified vnto all the people: for he was not annointed vvith any materialloyle, but with the oyle of gladnes, according to that Propheſie : *The ſpirit of the Lord is vpon mee, therefore hath the Lord annointed me, he hath ſent me to preach good tidings vnto the poore, &c.*

Where for remouing of all doubts that may here ariſe, we muſt vnderſtand that Chriſts vñction, hath in it theſe two things : the firſt is, a ſeparating and designing of him to the worke of a Mediator; & this part extends to the whole perſon of Chriſt Ieſus, God, and Man. Now in this action of designation, albeit, the three perſons of the bleſſed Trinitie concurre, and

and so Iesus be both the designer, and the person designed: yet because the father is first in order, this action is ascribed to him, *for him hath the father sealed.*

The other part of this vnction, is the communicating of the graces of the Spirit vnto him: and this is extended onely to his humane nature, so that albeit it be true, that our Sauour was annointed in both his Natures, because he is our Mediator not in any one of them, but in both: yet we must remember the difference, that his annointing in respect of the diuine Nature imports onely the separating, and designing of the second Person of the Trinitie, to worke the vvorke of mans Redemption. *Illius enim opus erat nos restituere, qui ab initio, cum non essemus, nos condidit. Nec poterat alius*

Ioh. 6.1.

2

The communication of grace sufficient for that worke vnto him.

Christs vnction, in regard of his diuine Nature.

Athanas. de Incar. verbi.

alius renouare in nobis abolitam dei imaginem, nisi patris imago: For it was his worke to restore and redeeme vs, vvhoe from the beginning created vs, when wee were not, and had no being. Neither could any other restore the image of God blotted out in vs, but the image of the Father, that is to say, his Sonne Christ.

Christs
vnction in
regard of
his hu-
mane Na-
ture.

But his annointing in respect of his humane Nature, imports also the communication of the graces of the holy Spirit vnto him, not in measure, as his brethren receiues them, but aboue all measure: for in number he had all graces of the spirit, he wanted none; and next he had euery one of them in the full degree: in which respects the Spirit was neuer communicated vnto any, but to Iesus Christ alonely.

Thus

Thus we vnderstand how Iesus was annointed ; which vnction is not here first made , as if before this hee had not beene endewed with the holy Ghost : for wee beleeue that he was conceiued of the holy Ghost ; but here is the first declaration, and publike manifestation to the world , by a visible signe of the fulnesse of grace communicated to him, for the doing of this great worke, whereunto he is now ordained: and this is done partly for the confirmation of *Iohn* , who albeit hee knew that Christ was come, yet he knew not who hee was, till by this token giuen of God , Christ was pointed out vnto him , for so hee witnesses himselfe. *And I knew him not, but he that sent mee to baptise with water said vnto mee, upon whom thou shalt see the spirit come downe,*

Here we haue the manifestation of Christs vnction.

Iohn 1.33.

downe, and tarry still on him, that is he, which baptiseth with the holy Ghost : and partly also for instruction of the people, that by this signes seene of them all, they might know who hee was, whom shortly after the audible voice from heauen, proclaimed to be the Sonne of God.

Why the Spirit descends in the similitude of a Doue, and not of fire.

And that the holy Ghost descends vpon him at this time in the similitude of a Doue, and not in the similitude of fire, as thereafter he descended vpon the Apostles, it is to declare vnto vs, both what he is in himselfe, as also what sort of creatures true Christians are made by his grace.

To shew his loue and meeknes toward poore penitent sinners.

As for himselfe, he is a meeke Sauour : not terrible to penitent sinners, but louing and comfortable, ye shall finde that of all those who in the Gospell came to seeke mercy,

mercy, and grace, from him, neuer one was reiected, but all of them louingly receined, and sent away with a comfortable answer: for it was prophesied of him, that hee should not *breake the bruised Reede, nor quench the smoaking Flaxe*; and no maruell that hee was kinde to his owne, for he was meeke toward his very enemies: He prayed for them on the crosse, when they were persecuting him to the death, and when his Disciples vvould haue had him bring fire from heauen, to burne the Samaritans, because they held him at the Ports of their citie: he gaue them this answer: *yee know not of what spirit yee are, the Sonne of man is not come to destroy, but to saue.*

Mat. 12.
20.

Luk. 9. 52.
53.

The Law was giuen with fire, and thunder, with tempest, blacknes,

The law was proclaimed

with ter-
rour, not
so the Gof-
pell.

Iohn 1. 29

Christ
cures his
patients by
annoin-
ting them.

nes, and darknes, in so terrible a manner, that *Moses* himselfe did quake for feare: but Iesus the Mediatour of the new Testament, when he comes to proclaime the Gospell (a doctrine of the ioyfull tidings of mans saluation) hee comes not in a terrible manner: Neither to accuse nor conuict of sinne, nor to trouble and torment the conscience for sinne, for that is the operation of the Law; but as the Lambe of God that takes away the sinnes of the world, hee cryes peace to the conscience within, of euery poore penitent sinner, that beleeuers in him: he is such a Physician as being himselfe annointed of the Lord, he cures his patients, not by burning, or cutting, or by any such hard medicine, but onely by annointing them, then the which no gentler kinde
of

cure can be. Whatsoever bitterness was in that potion that heales the deadly disease of sin, he dranke it himselfe, and wonderfull it is; the Phisitian drinkes the potion, and the Patient is healed. And therefore let not penitent and beleeuing sinners feare to goe neere him.

And as he is in himselfe, such makes he those who are his, hee endues them with the properties of the Doue, he learns them simplicitie, lowlinesse and meekenes. As the elect of God, they *put on tender mercie, kindnes, humblenes of minde, meekenes, and long suffering*: but where there is yet *bitternes, anger, wrath, euill speaking, and maliciousnes*, by which, after the manner of rauening birds, men deuoure one another: it is an euident argument that

H such



With this same meeknes hee endues all that are his.

Col. 3. 12.

Ephes. 4. 31.

such were neuer as yet renewed by
by the grace of Christ Iesus.

*And there was a voice from hea-
uen, saying: Thou art my beloued
Sonne, in thee I am well pleased.*

3
By an au-
dible voice
from hea-
uen.

Three
things
considered
in this te-
stimonie.

I
The au-
thor of it,
to wit,
God the
Father.

THe third way, by vvhich the
Father beareth witness vnto
Christ, is by an audible voice from
heaven: where wee haue to consi-
der not onely the testimonie it
selfe, but the circumstances that
goe before it: as, namely vvhich
giues the testimonie, God the
Father: in vvhich manner it is gi-
uen, by an audible voice; and from
what place, from heaven.

As for the first, the author of
this testimonie may be collected
out of the words, to be God the
Father: the Sonne comes to make
the Father known vnto the world,
for

for no man knowes the Father but the Sonne. *No man hath seene God at any time, the onely begotten Sonne, who is in the bosome of the Father, he hath declared him:* and the Father againe makes the Son knowne vnto the world, by the holy Ghost: for euen *Iohn* Baptist, though the greatest Prophet among the children of women, knew not this Sonne of God, till the Father, as we said, pointed him out vnto him.

Here then for our further comfort wee haue to consider, how the three persons of the blessed Trinitie concur together, to worke the great worke of our redemption: for here is the father designing, ordaining, proclaiming: here is the Sonne accepting, and the holy Ghost annointing: these three wrought con-

Ioh. I. 18.

How the three persons of the blessed Trinitie, concur to the worke of our Redemption.

This comforts vs
against the
feare of
Sathans
power, and
our weak-
nes.

iunctly the worke of our first creation ; in the beginning of Genesis , mention, suppose obscure, is made of them, by a name Plurall, *Elohim*, expressing the Trinitie of persons, and a verbe singular, *Ba-ra*, expressing the vnitie of their Nature, and coniunct operation. But here a more cleare and distinct mention is made of the three persons, yet all working one worke, and that for our comfort, that we considering who it is, hath taken in hand to worke the worke of our saluation, should neither be discouraged, for the power and malice of our spiritual aduersarie, that withstands it ; neither yet for our owne manifold wants, and infirmities , for that grace which Iesus hath receiued, is not for himselfe, but for vs ; *that*, as saith the Euangelist, *of his fulnesse wee*

we might all receiue grace for grace:
which was figured in that oint-
ment, poured on the head of Aaron,
it rested not there, but went downe
to the borders of his garments: euen
so the grace communicated to
Christ, flowes from him to the
smallest member of his mysticall
body, in such measure, as shall be
sufficient, to prepare and perfect
them vnto eternall life.

The next circumstance con-
taines the manner, by which this
testimonie is giuen, to wit, by an
audible voice, such as all the peo-
ple there present might heare, &
vnderstand. How this voice was
founded, is needlesse for vs to en-
quire, the Lord who made the
tongue, can speake without the
tongue, and frame Organes of
voice at his pleasure, by which he
can proclaime his will, euen to

John 1.16.

Psal. 133.2

2

The man-
ner, to wit,
by an au-
dible voice
from hea-
uen.

The Gospell should be preached in such a language as people may vnderstand it.

Therefore Christ endued the Apostles with the gift of languages.

the eares of men, who without a voice cannot heare him. Thus the Lord both by his practise and precept hath declared, that hee will haue his Gospell, which is a doctrine of Christ, preached to the whole world, clearely, distinctly, and in such a manner, as all may heare it: the practise wee haue here, the precept we haue hereafter: for our Sauour commanded his Disciples, that what hee told them in the eare, they should proclaime it on the tops of houses; & for this cause, did the holy Ghost endue them with the gifts of tongues, that vnto euery people they might speake in their owne language, otherwise one language had been sufficient for all people. Whereof it is euident, that they who deliuer this doctrine, either by whispering, or muttering in the eare,

or

or else in such a language as people doe not vnderstand, declare themselves not to be the Ambassadors of the God of heauen, neither following his practise, nor obeying his precept; but Locusts, proceeding from the smoake that comes out of the bottomlesse pit, by which Antechrist, that *fallen Star*, endeauours to obscure both the Sunne, and the Ayre, knowing that the vantage of his kingdom stands in darknesse.

The third circumstance is of the place, from which this testimonie is giuen, to wit, from heauen: whereof first wee learne that the doctrine of the Gospell is heavenly doctrine, not written by nature in the heart of man, as is the law, but heavenly and supernaturall, bred in the bosome of God; proceeding from the deep of God

3

The place from which the testimonie is giuen.

This lets
vs see first,
that the
Gospel is a
heauenly
doctrine.

Nazian.

1. Pet. I. 12

Secondly,
the maie-
stie and
dignitie of
the Gos-
pell.

Heb. 2. 2.

his infinite wisdom, which no creature, neither Angell, nor man, by the light of Nature could euer haue imagined, if the Lord from heauen had not reuealed it; and therefore euen the Angels notwithstanding they be *secundaria lumina*, next vnto God, *Spirits of greatest light*, and *understanding*, are said to admire this mysterie of the Gospell, desirous to behold those things, which are taught in the Church concerning it.

Secondly, the maiestie & dignitie of the Gospell, is here recommended vnto vs; the Law was giuen on earth, proclaimed from the top of Mount Sinai: yet, *euery transgression, and disobedience thereof receiued a iust recompence of reward*, how then shall wee escape, if we neglect so great a *saluation*, which at the first began to be preached

preached by the Lord, and afterward was confirmed to us by them that heard him?

And againe we are warned, See yee despise him not that speakes, for if they escaped not, who refused him that spake on earth, much more shal not wee escape, if wee turne away from him, that speakes from heauen.

Heb. 12. 25

And thirdly, the proclaiming of this doctrine from heauen, as likewise the opening of the heauens, at the first proclamation of it, is to teach vs that there is no way, whereby man may learne a ready way to heauen, but by this doctrine of the Gospell, which is come from heauen. Pitifull then is the blindnes of worldlings, to whom heauen is opened, and offered by the Gospell: but they will not so much as looke vpon it,
but

Thirdly,
no way to
bring a
man to
heauen, but
by the faith
of the
Gospell.

Miserable
world.
lings vho
haue hea-
uen ope-
ned, but
they loue
the earth
better.

but like those vncleane beasts in the Law, do creepe, with all foure, vpon earth, seeking the fatnesse of the earth for their portion, more miserable then those Iewes to whom regresse was offred to *Canaan*, but they would not come out of *Caldee*: for loue of earth, they little esteemed heauen, and therefore iustly shall they be depriued of both; the heauens shall not be opened to them to receiue them, and their place on earth shall shortly deny them; yea, the earth shall open her mouth, and swallow them; as vnworthy to liue vpon earth, vvho reioyced not at this grace of the Gospell, by which the heauens were opened vnto them.

Thou

Thou art my beloued Sonne.

THe circumstances being permitted; now followes the testimonie; which may be called, *Contractum Euangelium*: for it containes the summe of the Gospel; first concerning his Person, and next his Office.

The first, vvee haue in these words: *Thou art that Son of mine, that beloued*, for so the Article imports: Thus the Father speakes of him, to distinguish him from other sonnes, and other beloued; the Father hath many beloued sonnes, but none like Christ; he is not the Sonne of God by creation, as *Adam* and the Angels; nor by Adoption, as regenerate men are; but hee is the Sonne of God by essentiall generation, as
also

A short
summe of
the Gos-
pell.

How Iesus
Christ in a
singular
manner is
the Sonne
of God.

And that
in regard
both of his
diuine
Nature.

As also in
regard of
his hu-
mane.

also by the grace of personall v-
nion, that is, as hee is the second
person of the blessed Trinitie ; he
is the Sonne of God, by essentiall
generation ; for the Father begat
him from all eternitie, by a full
and whole communication of his
essence vnto him, in a manner
most maruellous, and vnspeake-
able: and therefore rather to be
adored by vs, then enquired, and
searched out. Againe, as man is
the Sonne of God in a most speci-
all manner ; for hee had no man
for his Father, but his humane
Nature was made and formed by
the holy Ghost, and this Nature
thus formed, he hath ioyned, and
vnited vnto the diuine Nature of
Christ, that so in his person it
might haue the being, and substi-
tence : And thus the Lord Iesus
being one Person, in whom are

two

two Natures, in respect of them both, and of their vnion, in most maruellous manner, is the Sonne of God.

Now, because Sathan who durst call it in doubt to the Son of God himselfe, whether, or not he were the Sonne of God; will farre lesse spare to call it in doubt vnto vs: let vs oppose against all his blasphemies, this notable testimonie of God, proclaimed by an audible voice from heauen, at the baptisme of Christ, and repeated againe on Mount *Tabor*, at his transfiguration, as they haue reported vnto vs, who heard it with their eares, for so witnesses not onely *S. Iohn*, in the first Chapter of his first Epistle, but most cleerely, *S. Peter*, in his second Epistle, and first Chapter. *We followed not deceiueable fables, when wee opened*
vnto

This doctrine of Christ confirmed vnto vs by most notable testimonies.

By Apostles.

By Angels.

By the
state of the
Iewes.

unto you the power, and comming
of our Lord Iesus, but with our eies
we saw his Maiestie, for hee recei-
ued of God the Father, honour, and
glorie, when there came such a voice
to him from the excellent glorie:
This is my beloued Sonne, in whom
I am well pleased. And this voice
wee heard, when it came from hea-
uen, being with him on the holy
Mount. The Angels in like man-
ner bare witnesse vnto him, and
many thousands of his Saints
hath sealed the truth of this testi-
monie with their blood. The mi-
serable estate of the Iewes, who
since the day that they reiected
him, and tooke his blood vpon
them, and their children, haue
euer beene as vagabonds, and ab-
iects in the world, proues the
truth of this Gospell, which de-
clares him the Sonne of God:
yea,

yea, Sathan himselfe, hath beene forced to confesse it as a truth, *Iesus thou Sonne of God, why art thou come to torment vs before the time?*

Mat. 8. 29.

But beside all those, wee haue as faith *S. Peter*, a most sure word of the Prophets, to which we shall doe well to take heede: for if we well consider, how all those things which the Prophets of old prophesied, were to be done by the *Messia*, are all accomplished in the person of *Christ Iesus*, we shall finde the word like a light shining in darknesse, clearely declaring vnto vs, that *Iesus* the Sonne of *Mary*, is the promised *Messia*.

By the
Prophets.
1. Pet. 9.

It was promised in Paradise, that he who should trample down the head of the Serpent, was to be the seede of the Woman: this was made clearer by *Esay*, that a Virgin should

Gen. 3. 15.
By consent
of the old
testament
with the
new, de-
claring

That he
should be
the Sonne
of a Virgin
Eſay 7.14.
Mat. 1.18.

Mich. 5.2.

That he
should be
borne in
Bethleem.

Math. 2.1.

Hof. 11.1.

Called out
of *Egypt.*
Mat. 2.17.

should conceiue a Sonne, whose name should be *Emmanuel*: how this was fulfilled, *S. Mathew* records, shewing how that when *Mary* was betrothed to *Ioseph*, before they came together, she was found with childe of the holy Ghost. *Micah* foretold that out of *Bethleem*, should come that ruler in *Israel*: whose goings forth hath beene from the beginning, and euerlasting. Now that Christ was borne in *Bethleem*, is euident out of the Euangelists. *Hosea* fore- prophesied, that he should be called out of *Egypt*. And *S. Mathew* witnesses, that when *Herode* sought *Iesus* to destroy him, the Angell of the Lord appearing to him in a dreame, commanded him to flee vnto *Egypt*, that it might be fulfilled, saith hee, which was spoken of the Lord, by the Prophet: Out of

of Egypt haue I called my Sonne.
Malachy foretold, that a messenger
 should be sent before the *Messia*,
 to prepare his way, whom after
 that, he calles *Eliab* the Prophet:
 Who should be, said *Esay*, a cry-
 ing voice in the wildernesse; Pre-
 pare ye the way of the Lord, make
 straight, in the desert, a path for
 our God: euery valley shall be ex-
 alted, and euery mountaine made
 lowe. How this was fulfilled, S.
Luke witnesses: for *Iohn Baptist*
 came before the Lord *Iesus*, in the
 spirit and power of *Eliab*, and hee
 cried in the wildernesse, Prepare
 the way of the Lord, and make
 straight his pathes. Againe, it was
 foretold by *Esay*, that hee should
 beginne his preaching in *Galile*:
 And so indeede witnesses S. *Ma-*
thew, that when *Iesus* heard that
Iohn was deliuered to prison, hee
 I returned

Mal. 3. 1.
 & 4. 5.

Esay 40. 3.

Luke 1. 17.
 & 3. 3.

He began
 his preach-
 ing in *Ga-*
lile.

Esay 9. 1.
Mat. 4. 12.

Specially
in the sea
borders of
Zabulon
and *Neph-*
thalim.

Esay 55. 5.
He confir-
med his
preaching
by mira-
cles, as was
propheſied.

Zach. 9. 9.
Mat. 21. 4.
He came
riding to
Ierusalem
on an Aſſe.

returned into *Galile*, and leauing
Nazareth, hee went and dwelt in
Capernaum, which is nere the ſea,
in the borders of *Zabulon*, and
Nephthalim, that it might be fulfil-
led, which was ſpoken by *Eſay*:
The land of *Zabulon*, and the land
of *Nephthalim*, by the way of the
ſea, beyond *Iorden*, *Galile* of the
Gentiles, the people which ſate
in darknes, ſaw great light, and to
them that ſate in the region and
ſhadow of death, light is riſen vp.
In like manner it was ſpoken by
Eſay, that he ſhould confirme his
preaching with many miracles, as
that the blind ſhould ſee, and the
deafe ſhould heare, all which the
Euangelists records, was perfor-
med by the Lord Ieſus. *Zacharie*
fore-propheſied, that hee ſhould
come riding to Ierusalem on an
Aſſe, which the Euangelists testi-
fies

tellifies was done. It was also fore-
shadowed in *David* his type and fi-
gure, that his own familiar friend,
whom he trusted, and did eate of
his bread, should lift vp the heele
against him: and that hee should
be sold for thirtie peeces of siluer,
said *Zacharie*, with the which
thereafter a potters field should be
bought; and so indeede was our
Lord betrayed by his owne Disci-
ple *Judas*, and sold for thirty pee-
ces of siluer; which when he had
cast againe, to them that gaue it
to him, they bought with it a pot-
ters field, to be a buriall for stran-
gers: and of his suffering *Esay*
fore-prophefied, as if he had seene
it, that hee was counted among
transgressors; that hee was woun-
ded for our transgressions, the cha-
stisement of our peace laid vpon
him, & that with his stripes we are

I 2 healed.

Betrayed
by his fa-
miliar
friend.
Zach. 11.
13.
He was
sold for
30. peeces
of Siluer.

Math. 26.
& 27.

With the
which
when it
was cast
again were
bought a
Potters
field.

Esay 53.
12. & 53 5.

Counted
among
transgres-
sors.

Pfal. 22.

17.

Pfal. 22.

18.

Pfal. 69.

22.

He was
peirced
hand and
foote, they
cast lots
on his
garments,
and gaue
him Vine-
gar to
drinke.

He was
buried in
the graue
of a rich
man.

Esay. 53. 9.
He rosethe
third day.

healed. Ioyne with this the prediction of *David*, that they should peirce him hand, and foote; and when they had crucified him, they should scorne him, and nod their heads at him, saying, hee trusted in the Lord, let him deliuer him: and againe, that they should part his garments among them, and cast lots about his vesture, and should giue him gall in his meate, and in his thirst vinegar to drinke: all which the Euangelists record, most clearely to haue beene accomplished, in the Passion of Iesus Christ: for they executed him betweene two theeues, scourged him, scorned him, and crucified him. Yea, more particularly also haue they foretold, that he should lye in the graue of a rich man, that he should rise the third day, as was shadowed

shadowed in his figure *Jonas*, that hee should ascend on high, and leade captiuitie captiue: all these with many moe prophecies, fore-spoken of the *Messias*, concerning his person, his actions, his sufferings, his triumphant resurrection and ascension, as more particularly they are collected by *Athanasius*. Since wee see them so clearely fulfilled, in the person of Iesus Christ, what remains, but that wee close the mouth of Sathan, and of our owne infidelitie, receiuing this for an vndoubted truth, which the Lord in this heauenly Oracle deliuereth vnto vs: that this Christ Iesus, the Sonne of *Mary*, is the Sonne of God, and that promised *Messias*, on whom all the Fathers since, the first beginning, fastened their hope, and of whom all the

Psal 68.

18.

He ascended on high.

Athanas. de Incarna. verbi.

All these prophecies cleerly accomplished in Christ proues him to be the promised *Messias*.

Prophets hath spoken, pointing him out, as it were with the finger, how hee was to come to worke the worke of our saluation, which in all circumstances wee see performed by him, as was prophesied by them, to our euerlasting comfort.

Wee might hereunto adde some testimonies of the Gentiles, as of *Mercurius Trismegistus*, little posterior in time to *Moses*: whose testimonie *Lactantius* calls *Diuino simile*, Diuine-like, as likewise out of the Oracles of *Sibilla*, which were tenne in number; so called, because they declared the counsels of God, *quasi Θεολογι*, and were by some of the Fathers accounted prophetesses of the Gentiles: for seeing the Lord *Iesus* was to be sent into the world for saluation both of Iewes and Gentiles,

Lactan.
Instit. lib. 1.
cap. 6.

Gentiles, it pleased the Lord long before his comming, to make signification thereof, not to the Iewes onely, by Prophets raised vp among themselues, but to the Gentiles also, who because they could not easily embrace the testimonie of the Iewes, in a matter of religion, it pleased him, by their own Prophets, to make predictions, and descriptions of Iesus Christ, that when they should come to passe, they might haue no exception against them. And therefore is it that the heathen persecuting Emperours, stirred vp with hatred by Sathan, against the very name of Christians, the mysterie whereof they no manner of way vnderstood, nor yet would receiue any light, that might bring them to the knowledge therof, forbade the reading

*Iustin.
Mart.
Orat.
ad Anton.
Pium.*

of their owne Sibilline Oracles,
and that because euen their owne
prophecies, bare witnes to the ve-
ritic of Christian religion. But
for the present, we content vs with
that most sure word of the Pro-
phets, as *S. Peter* calles it, and
rests in this heavenly Oracle,
which the Father from heauen
proclaimed, concerning his Son:
*Blessing the Lord our God, who
hath opened unto vs the mysterie
of his will, according to his good
pleasure, which hee had purposed in
Ch-ist. By whom wee haue redemp-
tion through his bloud, the forgie-
nes of sinnes, according to his
rich grace. To him be praise
and glory, for euer.*
Amen.



THE
COMBAT OF
CHRIST VVITH
SATHAN.

Declaring a working power
in our Redeemer, answerable
to his vocation.

MATHEVV 4. 1. 2.

*Then Iesus was led aside of the Spirit,
into the wildernes, to be tempted of
the diuell. And when he had fasted
forty dayes, and forty nights, he was
afterward an hungry.*

LONDON,
Printed for Iohn Budge. 1612.



THE COAL-BURNER CHRISTIANITY

De laing, was a powerful
in the history of the world.

The history of the world
is a story of the struggle
between the good and the evil.

The history of the world
is a story of the struggle
between the good and the evil.



A
TREATISE OF
Christ his Temptation.

WE are now come to the
 historie of Christ his
 tentation, which being
 ioined with the former
 two, whereof wee haue spoken,
 makes vp vnto vs a complete do-
 ctine of Christian comfort: for
 in his Genealogie, we haue seene
 what manner a man Christ Iesus
 is. In his Baptisme wee haue lear-
 ned, how he is become ours, and
 now in his temptation we see, how
 hee beginnes to worke the worke
 of

of Sathans confusion, and our Redemption.

Great ioy was there in the campe of Israel, when they saw that *David* ouercame *Goliath*, cast him to the ground, and cut off his head, for he was a dreadful enemy; hee had reuiled the host of the liuing God, and none of *Saul* his warriours durst encounter with him. But greater ioy should be in our hearts, when we see how our *David* in this singular combate, fights with spirituall *Goliath* hand to hand, and ouercomes him; who euer since the creation hath beene a shamelesse blasphemer of the euerliuing God, and an spitefull enemy of all true Israelites. In this first combat the Sonne of God casts him downe: In the last combat which he fights with him, on the crosse, he

he bursts his head. Sathan tempting the first *Adam* in Paradise, overcame him, and so caried him away and his posteritie, in a fearefull captiuitie, and bondage: but the second *Adam* suffering temptation by Sathan in the wilderness, overcomes him, and by a more glorious victory then *Abraham* had ouer *Chedarlaomer*, doth hee recouer his owne *Lots*, from the power of this enemye.

In all we haue three points here to be treated of: first, the circumstances premitted: Secondly the combat it selfe, consisting of a three-fold assault, made by Sathan, with their seuerall repulses, giuen by our Lord: Thirdly, the event, and issue thereof.

The circumstances premitted are fixe: First, the time, which is declared

Three things to be considered in it.

I
Circumstances

going before it, fixe
in number.

The time
of Christ
his tempta-
tion is
first noted.

declared to haue beene immediately after his Baptisme: Secondly, the place, expresse to be the wildernes: Thirdly, the motion, by which hee is caried thither, to wit, by the spirit: Fourthly, the person who is tempted; namely, Iesus, full of the holy Ghost: Fifthly, the tempter, named here the Diuell: Last of all, the occasion of the temptation, which is said to be CHRIST his hunger, after that hee had fasted forty dayes. As for the time it is noted to haue beene immediately after his baptisme: hee had liued twenty nine yeares a priuate man, and all that time wee reade not that Sathan tempted him; but now when hee comes out in publike to doe the worke of a Redeemer, for the glorie of God, and good of his brethren, hee is assaulted of

of Sathan with all his might.

Whereof it is euident, how Sathan intends his greatest malice against them, who are set vp into those high callings, in the which greatest good may be done, to the glorie of God, and saluation of others: So was it with *Moses*, so long as he liued a priuate life, he liued a peaceable life: but when hee came forth to be a deliuerer of his brethren, from their bondage in *Egypt*, then was he persecuted by *Pharao*: So also with *Dauid*, in his priuate calling hee had quietnes; but from the time that hee had once begunne to worke the deliuerance of Israel, by the slaughter of *Goliah*, and was anointed King by *Samuel*, for the greater benefit of that people: then did Sathan stirre vp *Saul* against him, who hunted him like a

Partrich

Persons in high callings subiect to greatest temptations, if they be faithfull in them.

Partrich, through the fieldes and mountaines of Israel. The like also may be seene in the Apostle *S. Paul*, in *Sosthenes*, and many others. As trees on the toppes of hilles are obiect to euery winde; so persons in a high calling, if in a good conscience they labour to discharge it, shall finde themselves on euery side compassed with temptations.

Such as
giues their
names to
Christ, let
them looke
to be tempt-
ed of Sa-
than.

In *Math.*
hom. 7.

Neither is it so onely with those that are set vp in more eminent callings, but with euery Christian also: what malice Sathan practised against the head, that same will he practise against the members. So soone as our Lord was borne, so soone was he persecuted by *Herod*: so soone as he was baptised, so soone was he tempted by Sathan; thus as saith *Chrysostome*,
ab ipsis vite initiis ad tentationes
pre-

praparamur: then we see that euen in the cradle our Lord began to beare the crosse, and no sooner we are borne by regeneration to be his, but so soone without further delay, doth Sathan set vpon vs with all his might, like a new *Pharao*, pursuing Israel, to see if hee can reduce vs to his former seruitude, and bondage.

And this I marke for the comfort of weake and young Christians, who after their conuersion finde themselves troubled with great temptations, wherewith before they were not acquainted, let them know that it is a cursed peace, to be at peace with Sathan, and giue thanks to God, who now hath put them in an inimicie with him: for thereby they may know they are none of his; but are called to a fellowship and

*Macar.
hom. 47.*

A comfort
for yong
Christians
who after
their con-
uersion are
exercised
with vnac-
customed
temptati-
ons.

Aug. de
Temp.
Inst. 58.

communion with Christ, *Diabolus enim non persequitur nisi bonos*, Sathan pursues none but good men, such as hath cast off his yoke: as for the wicked what needes hee to pursue them, seeing hee possesse them? yea, so farre is he from tempting them, that he vses them as his instruments, to tempt others: and therefore let vs not be discouraged, but rather confirmed, when wee finde our selues tempted by Sathan.

The place
of the com-
bat is next
set downe.

The second circumstance is of the place, noted here to be the wildernes: VVherin two things we obserue, one in the person of the Aduersarie; letting vs see how he is a restless tempter, sparing no place, not Paradise, nor the wildernes, in the Temple, *Vbique insidiatur homini*, euery where hee lyes in waite for vs: neither can

Aug. de
Temp. 77.

we

wee goe our way. Wherein hee hath not his snares laid before vs : *multi laquei quacunq̃ue progredimur*, there be many snares wheresoeuer we goe, our way on earth, being like the way of Israel, wherein lurkes many fiery Serpents to sting vs, that hurts vs many time before wee can perceiue them : none of all the children of God, but they haue marked this in their own experience, for where is the place, wherein we haue not beene tempted ; yea, wounded by 'this subtle serpent, and almost slaine to the death ; if mercy and grace had not come in from God to succour vs ? The remedie is that we suspect this aduersarie in euery place wherein we come, walking as the Apostle commands vs circumspectly, and with feare and trembling : euer

Ambros.

In euery place Sathan hath his snare spread out for temptation.

In this
combat
our Lord
giues the
Aduersarie
vantage of
the place,
and why ?

looking vp for grace, to keepe vs wee fall not into his snare, at least we perish not in it.

The other thing to be obserued here, is the person of our Lord, who ouerthrowes Sathan in so victorious a manner, that no exception can be made against it; for in that Nature which Sathan once had overcome doth he encounter with him, and giues him also the vantage of place. Sathan tempted the first *Adam* in Paradise, which was the place in all the world, wherein he should haue been strongest to resist the Diuell, considering that in it he had very many tokens of Gods great goodnes toward him, euer before his eyes; yet in it Sathan ouercame him: But the second *Adam* to recouer this losse, encounters with Sathan in the

the wildernes, a place of all other in the world, meetest for Sathan to tempt a man in; specially to desperation. Thus we see, *quemadmodum suis nodis praeiudicia resoluantur, & suis diuina beneficia vestigiis reformatur*: for the first *Adam* tempted by Sathan, was driuen from Paradise to the wildernes, but the second *Adam* by suffering himselfe to be tempted of Sathan, brings home the first againe from the wildernes into Paradise: thus doth hee follow the Aduersarie, as it were, foote by foote, confounding him in all those meanes, by which before ouer man hee made his conquest.

The third circumstance is, that our Lord was ledde into the wildernes by the motion of the spirit, to wit, that same spirit which

K 3

before

*Ambrosius in
Luke 4.
Nazian.
Orat. 21.
Apologel.*

The third circumstance, he is led into the wildernes by

motion of
the spirit.

Temptati-
ons are or-
dered by
uine dis-
pensation.

*Ber. in Psal.
qui habitat
Ser. 13..*

before descended on him at Ior-
den ; and wherewith here hee is
said to haue beene filled, and re-
plenished. Of this we learnethat
temptations comes not by acci-
dent, or chance, but are ordered
by diuine dispensation : In our
weakenes oftentimes wee' conceit of
our temptations, as if they came
to vs by the will of Sathan : but
in very truth it is not so, he is in-
deede a roaring Lyon , but the
Lord haue bound him in chaines,
and without the bounds of his
chaine hee cannot goe, roare as
hee will , hee is not able to ap-
proach vnto vs, nor moue any
temptation against vs, but as he
is a licenced of the Lord, *est
quidem leo rugiens, sed gratias ago
magno illi leoni de tribu Iuda, ru-
gire iste potest, ferire non potest :*
hee is indeede a roaring Lyon,
but

but I giue thanks vnto the great
Lyon of the Tribe of *Iudah*, hee
may roare, but he cannot strike
me.

It is therefore good to remem-
ber in our temptations, these
three things: First, that it is the
Lord who takes vs by the hand,
and enters vs within the listes to
fight in his name, hand to hand
with Sathan, as here our Lord is
ledde by the spirit to be tempt-
ed: Secondly, that the Lord
measures our temptations, and
will not suffer vs to be tempted
aboue our power: And thirdly,
that wherefoeuer he leade vs, he
goes with vs, not as a spectator
onely to behold vs, which should
also greatly encourage vs, that
wee fight vnder the eye of our
King, but as an actor also fighting
in vs; helping our infirmities,

Three no-
table com-
forts in
tempta-
tion.

and strengthening our weakenes, by his grace : and therefore how euer our Aduersarie be like a mighty terrible *Goliath*, yet should wee not be afraide to goe forth against him in the name of the Lord our God.

The fourth
circum-
stance is of
the person
tempted.

Theodoret.
dial. 2. cap.
26.

In the fourth circumstance we haue to consider the Person, who is tempted, to wit, Iesus, full of the holy Ghost. In regard of his nature, he is very man, and so he behoued to be, that hee might ouercome the Aduersarie of man, *alioqui iuste victus non fuisset*: otherwise, he had not been wholly conquered, but in regard of the qualitie of his Nature, perfectly holy, and fully sanctified : so full of the holy Ghost, that not so much as a contrarie motion of euill could enter into him, no more then liquor can be conuaied
into

into a vessel, which is full already :
and this is it, which our Sauour
testifies in another place ; *The
prince of this world commeth, and
hath nothing in me.*

Ioh. 14.30.

It is true that *Iohn* the Baptist,
and *Stephen* the first Martir , are
also said to haue beene full of
the holy Ghost ; but that is spoken
either in comparison of themselves ,
who at sometime were more filled
with grace , then at another : for in
all the godly the Spirit hath his own
intention and remission ; or else in
comparison of themselves , with other
men. But as for Christ Iesus , it is
his singular priuiledge , that hee
receiued the spirit aboue, and beyond
all measure, that of his fullnesse
all his Saints and seruants might
receiue grace for grace, euery one
a portion in their owne

Neuer any
full of the
holy
Ghost as
Christ Ie-
sus was.

owne measure : whereof it comes to passe, that there being in most holy men , a great vacuitie and emptinesse ; roome is made for Sathan to enter in , and worke vpon the corruption hee findes there, but in the Lord Iesus it is not so.

But here two things further are to be considered : first, how could Christ be tempted , there being, as I haue said, no corruption in him, whereupon any temptation could worke : and secondly, for what causes was he tempted. For resolution of the first, we are to consider the sundry sorts of temptations, there is one whereby man tempts God : this is expressly forbidden, as we will shew hereafter ; one whereby GOD tempts man, so the Lord tempted *Abraham*, and he is said also to haue

Sundry
sorts of
temptations.

God tempteth man,
and is
tempted of
man.

haue tempted the Israelites; as,
for that which S. *Iames* saith, that
God tempts no man; wee must
know that there is, *tentatio qua
probat*, & *tentatio qua decipit*:
a temptation which proueth, and
a temptation which deceiueth.
By the first of these only the Lord
tempts, but neuer by the second.
There is also a temptation, where-
by one man tempts another to
snare him, or manifest some
weakenes in him; so the *Herodi-
ans* and *Pharises* tempted Christ:
and this is common to all the wic-
ked men of the world, that not
content to doe euill themselves,
they delight also to tempt others
to euill. Let such remember that
this is to sinne after the similitude
of Sathan, who not content to
rebell against GOD himselfe,
tempted man also to the same
rebellion,

Dent. 13.

Aug. in
Ioan. tract.
43.

One man
tempts an
other: these
sinne after
the simili-
tude of Sa-
than.

Sathan
tempteth
man.

The temptations of
Christ
were ex-
ternall on-
ly, and
could not
enter into
him.

rebellion with him : and therefore may they looke to be punished, after the similitude of his condemnation : and last of all, there is a temptation, by which Sathan tempts man, plaine contrarie to that which is ascribed to the Lord; for it is not to make man better, nor to manifest any goodnes that by grace is in him, but euer to snare him : for which cause the temptations of God are compared to fanning, that driues away the chaffe and dust, and so sines the corne : but Sathans temptations are compared to sifting, that letts away the good, but keepes still the worst.

Now to returne to the question ; we must know that the temptations of Christ, in this doe differ from the temptations of *Adam*, and all other men in the world ;
that

that his were onely externall, that is, such as Sathan presented by externall voices and objects to his eare and eye; but could neuer carry any further, for incontinent the Lord Iesus discerned the vanitie of them, by the perfect light of his minde, and instantly repelled them, by the vnchangeable holines of his will; so that he was not so much as affected or moued with them; farre lesse infected, by consenting vnto them, and in this, as I said, hee farre excels, the first *Adam*, and all his posteritie.

For as for our first Parents *Adam* and *Euah*, in that first onset Sathan made vpon them, by presenting externall objects to their eyes, and voices to their eares, he incontinent fastned his sting into them, by reason that they how-
soeuer

It was far
otherwise
with *Adam*
and *Euah*.

foeuer made holy ; yet being mutable, were easily affected with his allurements, and so wounded by him : but the second *Adam*, being perfect, and vnchangeable in holines, was in such sort tempted, that he was not, nor could not be peruerterd; no more then the most stable rockes of the Sea are moued, or remoued by the raging waues thereof.

The saluation conquest, by the second *Adam*, cannot be lost to any of his members.

Whereof great comfort redounds vnto vs, who now by grace are the generation of the second *Adam*, and beares his image; as by Nature we were the sonnes of the first *Adam*, and did carry also his image. What the first *Adam* had by creation, hee receiued it not for himselfe onely, but for his posteritie also : if he had kept it for himselfe, hee had kept it to them also ; and when

when he lost it to himselfe, he lost it to his posteritie : And the second *Adam*, the Lord Iesus, in like maner, that stock of life in whom, by grace we are grafted, and of whom onely, wee as Christians haue our beginning and being; what hee hath receiued as Mediator from his Father, he receiued it not for himselfe, but for his brethren, that he might conquer, communicate, and conserue vnto vs a most sure saluation : for so long as hee who haue obtained it, cannot loose it, so long wee are sure it cannot be lost vnto vs, seeing of him, and in him we possesse it.

Comfort.

And as for *Adams* posteritie, now since the fall, our estate is so much by Nature the more miserable, that our greatest temptation comes from our inward corrup-

Our temptations are not externall onely, but chiefly internall.

Chriſt. in
Math.
hom. 7.

corruption, ſo that albeit there were no externall tempter to tempt vs with objects of Sinne, preſented to our eyes and eares: yet wee are tempted of our owne concupiſcence within vs. *Tale quippe eſt vitium malignitatis, ut a nullo impulſa plerunque ſeſe ipſa precipitet*: for ſuch is the corruption of our wicked Nature, ſaith *Chryſoſtome*, that although it be not moued or enforced by any other; yet it runneth headlong into Sinne; thus wee are like vnto a beſieged citie, that not onely hath ſtrong enemies without purſuing it, but in like manner falſe Traytors within, to betray it. Now haue wee ſeene how the temptations of Chriſt Ieſus doe differ from *Adams*, and ours.

The endes
why Chriſt
was temp-

The other thing in this circumſtance that comes to be conſidered,

sidered, is the endes for which our Lord humbles himselfe to be tempted of Sathan: and those we shall see doe most of all respect vs; as for our cause he was incarnate, so for our cause hee was tempted: all that hee suffered in our Nature, are medicines to cure the infirmities of our nature.

First, then hee was content to be tempted by our enemy, that hee might overcome our enemy, and that in so iust, and lawfull a manner, as against which the enemy could haue no exception, for in mans nature hee encountred with him, in a place conuenient for Sathan in a state and condition most subiect to temptation, wanting all necessities for refreshment of his body, and hauing none to comfort him; and no

First that
he might
ouercome
our enemy
in a iust
and lawfull
manner.

L doubt

doubt it did wonderfully astonish, and confound, *that euill one*, that hauing ouercome so many since the beginning of the world, now hee encounters with a man, ouer whom hee hath so many apparant vantages, and against whom he assayed all his temptations, yet can hee not any way fasten his sting in him.

Secondly,
to let vs
see how
Sathan is a
spitefull
enemy of
mans sal-
uation.

Aug. hom.
38.

Secondly, to let vs see what a spitefull enemy of mans saluation Sathan is, for the hatred he beares to the glory of God, hee hates man, made to the image of God, and doth all that hee can to hinder his saluation. *Non enim vult vt ibi simus, vnde ipse deiectus est*: for hee can not abide that man should be exalted to that place, from which for his sinne hee was deiectioned. If wee could apprehend this, and take it

it to heart; what a deadly enimie Sathan is vnto vs, and for what cause, it would encourage vs to make stronger resistance to him then we doe.

Thirdly, hee vndergoeth this temptation to teach vs, his Seruants and Souldiours, how to encounter with him, *Pugnat Imperator, vt discant Milites*: and therewithall to assure vs, that if wee wil fight against him in the might of our Lord, it is possible, that we (clothed with this same nature) shall ouercome him. Since the dayes of *Adam* Sathan, by sinne, hath wonderfully preuailed ouer men : none haue escaped him without a wound; and many hath he slaine vnto the death : but now in the same nature, the Lord Iesus wraistles with him, and ouercomes him; that so, *radicitus euelleret de-*

Thirdly,
that hee
might
teach vs
how to
fight with
Sathan.

Theodoret.
dial. i.
cap. 28.

Fourthly,
that hee
might
comfort
vs in our
tempta-
tions.

Heb. 9.11.

Lastly,
that wee
should
not appre-
hend our
tempta-
tions to
come from
an angry
God.

sp̄erationem ex natura nostra; that
hee might plucke vp desperation
by the roote, out of our nature.

And fourthly, hee humbled
himselſe to ſuffer temptation, that
by experience hee might learne
wherein the ſtrength of Sathan
lyeth; and ſo might be the more
able to ſuccour vs in all tempta-
tions: *For, wee haue not an High
Priest, that cannot be touched with
the feeling of our infirmities; but
was in all things tempted in like
ſort, yet without ſinne, and there-
fore is able ſufficiently to haue com-
paſſion on vs.*

And, laſt of all, that we ſhould
not apprehend our tentations to
come from an angry God, as
commonly of our weakenefſe we
doe: wee ſee here, that the Lord
Ieſus, who a little before, was
proclaimed to be the Sonne of
G O D,

GOD, in whom the Father was well pleased, is now led by the Spirit of God, to be tempted of Sathan.

The first Circumstance is of him that tempteth, called by S. Luke, the *Diuell*; and, by S. Matthew, the *Tempter*: stiles, both of them properly belonging to Sathan: for, before him there was no tempter vnto euill, nor yet after him, except such as are tempted by him: wherefore *Augustine* doth thus prettily describe him:

Quid est diabolus? Angelus per superbiam à Deo separatus, à semetipso ceptus, alios decipiens, author mendacij, radix malitiæ, caput scelerum, princeps omnium vitiorum:

What is the Diuell? Hee is an Angell, through his pride, separated from God, deceiued by himselfe, deceiuing others, the Father

The first circumstance is of the person that tempteth.

Aug. in Vigil. natiuit. Dom. Ser. 4.

Sathan properly called a Tempter, and why.

of lyes, the roote of malice, the chiefe head of all wickednesses, the Prince of all sinnes and vices. In tempting hee is restlesse, sparing no time, no place, no person. It may truly be said of him, which without a reason *Esau* said of *Jacob*; *was he not iustly called Iacob?* that is, a supplanter: *for first hee stole my Birth-right, and now hee would steale my blessing.* Is not Sathan iustly called a Tempter? By our first Creation, wee were made to the Image of God, and that Sathan by tempting our parents, subtly stole from vs; and now the blessing of God, in Christ the Redeemer, whereby he offers to aduance vs to a better estate then that wherein wee were created, hee laboreth by crafty temptations, to steale from vs also. The Lord giue vs
eyes

eyes to see his enmitie against vs,
and hearts to resist him.

But let vs marke that hee is
called a Tempter, chiefly in re-
spect of the godly : for in regard
of the wicked, he is not so much
a tempter, as a commander and
possessor of them; *he is the Prince
of the aire, that rules in the chil-
dren of disobedience* : They are al-
ready in the *snare of the Diuell,*
taken of him at his will. World-
lings count it strange to heare
that any of Gods children should
be tempted by Sathan, and think
all well enough, if in word they
can say, *I defie the Diuell and all
his workes*; but Sathan cares not
how thou despight him in words,
if so be thou pleasure him in thy
workes, as those miserable men
doe, who in word defie him and
his workes, but in deed are ready

Sathan a
Comman-
der of the
wicked, a
Tempter
of the
godly.

Ephes. 2.2.

2 Tim. 2.26

Carnall
men in
word de-
spise Sa-
than, but
in deede
doe serue
him.

Two sorts
of Sathans
operations

Why wee
should not
faint at Sa-
thans ten-
tations.

James I. 12

to serue and pleasure him in any sinfull worke, whereunto he employes them : they can abhorre to heare others are tempted who yet resist him, but cannot lament that themselues, in most miserable manner, are possessed and captiued by him. For, there are two of Sathans operations, one is called, *πειράσεις*, and this expresseth his restless assaulting of the godly, to tempt them : the other is called *ἐνεργεια πλάνης*; expressing his effectuall power, whereby at his will hee worketh in the children of disobedience.

We are not therefore to faint, because we finde our selues tempted by Sathan; but rather, as *S. James* commands vs, *to count it exceeding great ioy when we fall into temptation* : for, first of all, it proues wee are none of his. As

a dogge doth not barke at those that are of the household, but at strangers ; so, Sathan keepes a close mouth to such as are his, and suffers them to brooke a false peace; but such as by grace are deliuered from his bondage, those he compasseth like a roring Lion, seeking to deuoure them.

And next, there is great profit, and vtilitie, redounding to vs by the tentations of Sathan : they humble vs, chase vs to God, and make vs more feruent in prayer.

That which *Luther* marked in himselfe by experience (that *Tentation*, *Meditation*, and *Prayer*, were the three maisters, vnder whom hee profited most) all the rest of Gods children also finde true in themselues : *maxima tentatio est non tentari*; not to be tempted is the greatest temptation.

It is a great temptation not to be tempted.

Gregor. moral. lib. 2.

Sathan expressed by many names, for the great wickednes of his nature.

tion. And herein doth the maruelous power and wisdome of our God appeare, in ouer-ruling Sathan so farre, that his tentations to euill, whereby hee assaults vs, the Lord turnes them to good:

Fit enim mira diuina bonitatis dispensatione, ut unde malignus hostis, eor tentat, ut interimat; inde misericors Deus hoc erudiat, ut uiuat; For it commeth to passe, by the wonderfull dispensation of Gods goodnes, that from whence the malicious enemie tempteth the heart, to kill it; from thence doth the mercifull God instruct it, that it may liue.

But as the one Euangelist calleth him a *Tempter*, so the other calleth him a *Diuell*. There is not one name sufficient to expresse the wickednesse of Sathan; neyther any creature so euill as is able to shadow

shadow it : and therefore Gods spirit expresse it by many names, calling him , a Dragon, a Lyon, a Serpent, a Sathan, a Tempter, a Diuell, a Circumuerter, a Deceiuer, beside many giuen him in holy scripture.

All which may be reduced vnto these three ; wherein he is continually exercised : for first, he is a *Tempter*, entising man vnto sinne, and there hee behaues himselfe like a subtle warbling serpent, full of wiles to beguile : Secondly, hee is an *Accuser*, accusing man to God for sinne, and there hee shewes himselfe a Sathan, a hateful Aduersarie, and a *Diuell*. Thirdly, hee is a *Tormenter* of man for sinne, and there hee imitates a fierie Dragon, and a roaring Lyon: there are the points of his occupation, there is the labour

2. Cor. 2. 11.

They all may be reduced to three, for he is in all his actions either a Tempter, or an Accuser, or a Tormenter.

A singula
Preserua-
tiue against
Sathan his
temptati-
ons.

labour, whereinto night and day he is exercised; he likes no other, he can doe no other: If we could remember this, it might serue to vs as a singular preseruatiue, to keepe vs from his subtle snares: for why doth hee tempt vs? is it not that hee may haue matter whereupon to accuse vs to our GOD, and why accuseth he vs? but that if he can, he may receiue power and commission, to torment vs. O faithlesse traytor, that first tempts a man to sinne, and then for those same sinnes done, by his instigation, the first accuser of him vnto God: and therefore if wee be wise, let vs resist him in the first, giue no place to him, when he is a tempter, so shall we not feare him, when he is an accuser, nor feele him as a tormenter.

The

The last circumstance premitted here by the Euangelist, is the occasion of the temptation, to wit, our Sauours hunger, after that he had fasted forty dayes: this fasting our Sauour also vnderooke, partly for our instruction, and partly, for confirmation of his calling vnto vs; first, for our instruction, to teach vs, that a spirituall life, wherein God may be honoured, our owne saluation, and the saluation of others procured, can neither be begun nor continued, without abstinence and prayer, by these the godly haue obtained at the hand of God, the knowledge of great mysteries, as yee may see in *Daniel*: by these haue they confounded the conspiracies of their enemies, as yee may see in *Esther*: these haue beene alway the most effectuall

The last circumstance is the occasion of the temptation, to wit, his fasting.

A spirituall life is greatly helped by fasting and prayer.

effectuall armour of the Church,
to diuert euill, to draw downe
good, to confound their enemies,
to confirme themselves, and the
one of these strengthens the other.

*Oratio virtutem impetrat ieiunandi,
& ieiunium gratiam promeretur orandi,
ieiunium orationem roborat,
oratio ieiunium sanctificat.*

Prayer obtained strength to fast :
Fasting obtaineth grace to pray :
Fasting strengtheneth prayer,
Prayer sanctifieth Fasting.

By the
contrarie,
carnall
lusts are
nourished
by intem-
perance,

And therefore it is, that Sa-
than, where hee will entise any to
a carnall conuersation, doth com-
monly beginne at the contrarie,
suffering, and drunkennes; by it
hee drew *Lot* to incest : *Nabal* to
railing against *David* : *Beltasar* to
blasphemous abusing those ves-
sels, which were sacred to the Lord;
and many a man to that shame,
wherein

wherein he thought neuer to haue fallen; for drunkennes is *Sathans Dalilah*, wherby he takes away the strength from the strongest *Samson*, and so he makes a play-foole of him. Experience hath alway pro- ued, that where this sinne is wel- come, it is easy for sathan to bring in any other sinne, whereunto the Nature of that man is inclined.

But this fasting of our Lord, be- ing miraculous, let vs see, that hee vndertooke it for this ende also, for which hee wrought all the rest of his myracles: namely, to confirme his calling and do- ctrine to vs: so then as *Moses* at the giuing of the Law, fasted forty dayes: and *Elias* at the re- storing of the Law, fasted forty dayes: the Lord Iesus also com- ming to preach the Gospel, fastes forty dayes: partly, that he might
answere

Christs
miracu-
lous fast-
ing was al-
so to con-
firme his
doctrine.

answere the former types, in them figuring what hee was to doe, and partly as I said, to confirme vnto vs, the certaintie of his calling.

Christs
fast super-
stitiously
abused by
Papists.

Whereof it is euident, how this fact of Christ is vainely, and superstitiously abused by the Papists, for confirmation of their Lenton fastings, they lay this for a ground, that *Instructio ecclesie est omnis Christi actio*: euery action of Christ, is the churches instruction: which helps them nothing, it is true, all his actions are for our instruction, but not all for our imitation.

The acti-
ons of
Christ re-
duced.

I
Workes of
redemption,
to follow these

The workes of Christ our Lord, are of three rankes: the first are workes of redemption, as that he was conceiued of the holy Ghost, borne of the Virgin Mary, crucified on the crosse for our sinnes, dead,

dead, descended to hell, and rose againe the third day: these are so proper to the Sonne of God, the Lord Iesus; that if any man would presume to counterfet him in them, he were to be abhorred, as a most wicked blasphemmer.

were blasphemie.

In the second ranke, are his workes of miracles; as, that he censed the Leper, healed the paralitique, gaue sight to the blinde, raised the dead, and such like, but no man is so foolish, as to say these stands to vs for rules of imitation: for how euer he hath giuen power to many of his seruants to doe the like of these, for confirmation of his Gospell: yet haue others also receiued power, to doe such miraculous workes; who for all that shall neuer enter into his kingdome.

2
Workes of
miracles:
to follow
him in
these is im-
possibility.

In the third ranke, are his
M workes

Morall
workes: to

follow him
in these is
pietie.

workes morall of a godly life and conuersation: such as his humilitie in washing his Disciples feete: his meekenes, patience, and loue, in praying for his enemies; his subiection to his Parents: and these indeede stand vnto vs for rules of imitation. Learne of me saith our Sauour, that I am lowly and meeke; hee bade vs not, said *Augustine*, learne of him how to make the world, or how to raise the dead; but learne of him that hee is lowly and meeke. To striue to follow him in the first ranke of these, is blasphemie: In the second is impossibilitie: In the third, is true pietie.

Fasting is
of sundry
sorts, ac-
cording to
the endes
thereof.

Now we are to know that fasting is either supernaturall, and so miraculous, as the fasting of *Moses*, *Elias*, and our Lord; or naturall: the naturall againe is prescribed

scribed and vndertaken, either for
physicke, for ciuill affaires, or for
religion: Of the first I speake no-
thing, saue only that it is a shame
that men for bodily health can
take them to a dyet, vse mode-
ration, & abstinence from meate,
who for spirituall health will no
way regard it: As for the second,
that worldlings to redeeme the
time of their market, or otherwise
to ouertake their ciuill affaires,
can fast from morn to euening,
condemnes in like manner care-
lesse Christians, who to make vn-
to themselves encrease in the
gaine of godlinesse, will not de-
dicate any time to the exercises
of fasting and praying: As for the
third, fasting for religion, it is ei-
ther publike, such as by publike
authoritie is enioyned for vrgent
causes: as that of *Hester* and *Io-*

A warning
for careles
Christians.

saphat : or else priuate; such as priuate Christians, either by themselves, or with their families, doe willingly vndertake.

The right end of religious fasting is, to subdue the body by discipline.

In the battell betweene the flesh and spirit, we should helpe that partie which we would haue victorious.

Now In both these, we are alwaies to take heed, that fasting be vsed for the right end, and in the right manner. Then it is vsed to the right end, when we fast for this cause, that the flesh being subdued to the Spirit, may be the more able to pray. As a naturall man delights in the subduing of his enemy, so a Christian in the subduing of his flesh. In a battell betweene two parties, if the third come in to help any one of them, it is easily coniectured, that the party helped will preuaile: there is a continuall battell in vs, betweene the flesh and the spirit: for these two lust one against the other: why then doe we not helpe that

that party which faintest we would haue victorious? If wee desire the spirit should preuaile, then let vs helpe it with fasting, and prayer; for *Ieiunium est animæ auxilium*: Fasting is an helpe & furtherance to the soule; if otherwise wee bring in surfetting and gluttony, we strengthen corrupt flesh, we quench the spirit, and so makes our selues a pray to our enemy.

This being the ende, which in fasting should be proposed vnto vs, let vs beware of those euils, that may corrupt it, and we shall finde it a most wholesome medicine for a diseased soule. And first let vs beware of the opinion of merit before God: for this conceit makes euen good workes an abomination to the Lord; as it is euident in that Pharisee,

M 3

who

*Nazian.
Orat. 25.
in laudem
Gorgorij.*

Rules in
fasting:
first that it
be without
opinion of
merit.

Ber. in Cant.
Ser. 67.

who boasting of his almes, and fasting, went home without mercy and grace. *Non enim habet quo intret gratia, ubi meritum occupavit.* There is no place for Grace to enter in, where merite hath possession.

Next that
it be with-
out super-
stition.

Epiph. here.
33.

Secondly, we are to take heede that our fasting be without superstition, which then is done, *quando neque propter aliquorum imitationem fit, nec propter consuetudinem, nec propter diem, velut dies hoc praescribat:* when it is done neither for imitation of any other, nor for custome, nor for the day, as if the day should prescribe the same: such is the fasting of many, vndertaken for such a day, or such a custome, and not for cause of conscience: such fasting is plaine superstition.

Thirdly
that it be

Thirdly, that it be not without prayer.

prayer. Fasting is good, but such a good as in religion is not to be vsed for it selfe, but for another good; namely for prayer: therefore the spirit of God ioynes these together, fasting and prayer: for fasting without prayer is like a dead body without a spirit, and to offer such a fasting vnto the Lord is no lesse abomination, then if vnder the Law, any man should haue offered a dead thing vnto him: and this is also for them who make not the dayes of fasting, dayes of prayer, I meane who are no more instant in prayer that day wherein they fast, then other dayes wherein they fast not; vainely conceiting, that fasting by it selfe, should commend them to God.

Fourthly, let fasting be without ostentation before men: Our Sa-

M 4

uiour

not without prayer: to fast, and not to pray is to offer a dead thing to the Lord.

Fourthly, that it be without ostentation.

uiour fasted in secret, in the wilderness, where none saw him. In cities, and in the company of men, he did eate and drinke, and this commandement hath he giuen vs, *when ye fast looke not sowre, as hypocrites doe, who disfigure their faces, that they may be seene of men to fast: but when thou fastest anoint thine head, and wash thy feet, that thou seeme not vnto men to fast, but vnto thy father, who is in secret, and thy father who sees thee secretly, will reward thee openly.* But, this condemned hypocrisie is now counted good deuotion both among Papists, and carnall professors; for if they haue a day of fasting, it is such, as is knowne to all those who knowes them.

Fiftly, that
amend-
ment of
life, be ioy-
ned with
it.

Last of all, let it alwayes be seconded with amendment of life: this is *Magnum & deo acceptum ieiunium*

ieiunium, a great and acceptable fast vnto God, when the eye, the tongue, the hand, the foote, and all fasts from the workes of vn-righteousnes: *honor ieiunii non ciborum abstinentia, sed peccatorum fuga*: not the abstinence of meats, but the flying of finnes, is the honour of fasting: and indeede fasting this way, beautified with abstinence from sinne, is not onely as *Augustine* highly commends it, *futuri seculi forma*, a resemblance of the world to come: but as *Ambrose* also calles it a most forcible and present helpe of a godly life here. *Inde incipio in Christo vivere, unde in Adamo victus sum: si tamen Christus imago patris mihi virtutis sit exemplum*, by eating where God forbad me, began my fall in the first *Adam*, and by abstaining, as Christ the image

August.

*Chris. hom.
3. ad pop.
Antioch.*

*Ad frat. in
Erem. ser.*

23

image of the Father, hath taught me, I beginne againe to liue.

Then the Diuell said vnto him.

Sathan
restlesse in
temptati-
ons.

Prov. I.
After one,
let vs
looke for
another.

THe circumstances thus being premitted, now followes the temptations, which are three in number : for three sundry times doth Sathan renew his assaults against the Lord Iesus: letting vs see how the wicked nature of him is restlesse in tempting : It is said of his wretched members; *they cannot rest unlesse they haue done euill*: but it is true in him, that when hee hath done euill: yet can hee not rest. If hee durst tempt our Lord oftner then once, notwithstanding that he strongly resisted him : what maruell if he be restlesse in tempting vs, ouer whom

whom hee hath so many times preuailed? Let vs be assured that where once he hath been harbored, there hee thinkes to lodge againe: and therefore euen they who haue cast off this yoke, are to prepare themselues for new temptations, and to put on the whole armour of God, that they may resist him.

The temptations, by sundry, are sundry waies distinguished. *Elias Cretensis* commenting on *Nazianzen*, thinkes that the first of them is, *αεσημαγυιας*, *sive gula*, gluttony: the second, *φιλοδοξιας*, *sive ambitionis*, ambition: the third, *φιλοχρηματιας*, *sive auaritia*, couetousnesse. *Ambrose* againe so distinguishes them, *ut gula sit unum; lactantia, alterum; ambitionis tertium*. These are I confesse customable to Sathan, and dartes dan-

How these temptations are distinguished.

Nazian.
Orat. 4. de filia

Ambrosius
Luc. 4.

dangerous enough, but these which here he shootes against our Lord, if wee looke more narrowly to them, wee shall finde them more deadly; for here hee opens all his treasures of wickednes, and comes out with his strongest armour to impugne our Lord.

The order
of Sathans
threefold
battell.

The battell as yee see, is threefold: in the right wing stands *Presumption*: in the left wing *Desperation*: in the maine battell, comes in the loue of the World, the honour and glory thereof: these are Sathans three generals, and grand-captaines, vnder whom are militant all the forces of spirituall wickednes. As the Philistines sought earnestly to know wherein the strength of *Sampson* lay, that so they might ouercome him: so euery good Christian should heare learne wherein the strength

strength of Sathan lyes, that so he may ouercome him. Arme thee against these three ; Desperation, Presumption, and the loue of the world, and Sathan shall not be able to hurt thee : for against Presumption, set *thou the feare of God* : presume not to sinne, because God is mercifull, but by the contrarie conclude, that because mercy is with him, therefore thou wilt feare him. Againe, against Desperation, set faith in Christ Iesus : count not bodily wants, or spirituall desertions, arguments of reprobation ; but cleaue thou to the Lord, resolving with patient *Iob*, albeit the Lord would slay mee, yet will I trust in him. And thirdly, against the loue of the world, set thou the loue of GOD, and of eternall life. And this haue we spoken in generall,

How a Christian should order the battell against him.

nerally concerning the nature and order of these temptations.

Then.

The time,
and occa-
sion of
temptati-
on well
observed
by Sathan.

SAthans first temptation is to Desperation : wherein taking vantage of Christs bodily wants, hee labours to perswade him to doubt and distrust that hee was the Sonne of God ; the time of it is first noted, *Then*: namely, when he was hungry. Sathan can very well obserue the time, and occasion of temptations ; hee tempted not *Esab*, when she was with *Adam* ; hee tempted not *David*, when hee was in trouble ; hee tempted not *Peter* in the company of Christ ; thus is he a craftie obseruer of times, places, and conditions, fittest for his purpose ;
and

and wee should looke the more narrowly vnto him.

The Diuell said vnto him;

Sathan is called the *Diuell*, because hee is a great Calumniator, and false accuser, a lying reporter: hee neuer reports good of God to any of his Saints, neyther can hee commend to God the good of any of his Saints. If hee know any good in them, hee extenuates it, or speakes euill of it; if hee know any euill, he enlarges it: and so desirous is he to speake euill of vs, that rather then want, hee will faine. Whereby we may gather how glad hee is when wee giue him any iust matter wherevpon to accuse vs. *Cum magno calumniatore habemus negotium, si querit*

What a false and crafty Calumniator Sathan is.

August. de
Temp. serm.
234.

*quarit fingere quod non est, ut in
Iob, quanto magis obicere quod est,*
Wee haue much to doe with a
great accuser, if he seeke to faine
that which is not, as he did in *Iob*,
how much more to obiekt against
vs that which is? By the smallest
circumstances hee euer seekes, if
he can make vs odious to God, at
least infamous among men: And
therefore seeing wee haue to doe
with so crafty a calumniator, we
should alway take heede that wee
giue him no aduantage against
vs.

And

If thou be the Sonne of God.

HIS purpose here, is to impugn that notable Oracle founded from heauen at Christs Baptisme: *This is my beloued Son, in whom I am well pleased*: so said the Father, but this cannot be, now, saith Sathan; that voice hath beene but a delusion: for, the Sonne of God is the heire of all things, and hath the Angels for his ministers and Seruants; but it is not so with thee; for, here thou art among wilde beasts, in great necessitie, like to perish for hunger.

The temptation, if wee marke it narrowly, hath two branches, and in them both Sathan shootes at one end, which is, to driue Christ to distrust, or else to doubt

N

whether

In the left wing of Sathans battell fight his desperation.

Two branches of the first temptation.

whether he be the Sonne of God or no; or else to remedie his present hunger by conuerting stones into bread; and so to limit the Lord, and bound his prouidence; as if by no other means the Lord could sustaine him, but by bread onely; or as if hee could make bread no other way but of stones onely: and therefore, neyther will our Sauour graunt the first, nor yet doe the second, though otherwise hee could haue done it, because both of them were proposed to vrge him to diffidence,

If

If thou be the Sonne of God.

SAthan knew that Iesus was the Sonne of God, and afterwards hee confesseth it; yet such is the malice of his nature, that hee fighteth against his knowne light. Hee knew that God had forbidden *Adam* and *Euah* to eate of the Tree: hee knew that if they did eate they should die; yet was hee bold to perswade them the contrary. And that which by an Historicall Faith he belecueth himselfe, hee perswadeth his wretched captiues, eyther to deny it, as a false thing; or to doubt of it, as an vncertaine thing. Hee belecueth there is a God, and trembleth; but how many Fooles are there in the world., blinded by him, who haue said in their harts,

Sathan of his great malice fights against his knowne light.

And his
Schoileis
professe
points of
Atheisme,
which
himselſe
dares not
aououch.

Our Ele-
ction and
Adoption,
whereby
wee are
gods ſons
principally
impugned
by Sathan.

There is no God. Hee beleeueth there is a Iudgement to come, wherein greater torment abideth him, then yet is laid vpon him; and yet he perſwadeth his Infidels to ſcorne and mocke at it, as a thing which neuer will be. Thus as the Pharisees made their Proſelytes tenne times more the children of the Diuell then themſelues; ſo, Sathan makes his ſcholers professe points of Atheisme which himſelſe durſt neuer a- uouch, and to miſ beleue ſome points of Religion, which hee himſelſe beleueth to be true.

Now if Sathan durſt call this in doubt to Chriſt, whether or no hee was the Sonne of God, what maruell if he dare call the like in doubt vnto vs? His principall care is to impugne our Ele- ction: for this cauſe tempts hee
man

man to sinne, that man may furnish him arguments to proue that man is not the Son of God. He could not be content that the first *Adam* should liue in Paradise, and farre lesse that *Adams* posteritie should be exalted to inherit those heauenly places which hee lost by pride : and therefore eyther by tempting him to sinne, doth he prease to hold him backe from the dignitie of the Sonne of God : or, if so hee cannot, then troubles hee him with doubting of his Calling and Election, making him to mis-conceiue, that such a miserable man as hee cannot be the Sonne of God.

And the reasons, which in this temptation commonly he vseth, are taken from our wants, spirituall, or corporall : for, concerning spirituall desertions ; wherein wee are

N 3

troubled

The argument in those tentations that Sathan vseth, is taken from our wants.

troubled with the sight of our sins, and want, for the present, the sense of mercy, then his reasoning is, It cannot be that thou art one of Gods Elect; for, they are not ordained to wrath, but to mercy; if thou wert so, then should the favourable face of God be toward thee, and thou shouldest not be vexed as thou art, with the sense of his wrath.

First, from
want of
spirituall
grace in
time of
desertion.

Mat. 27. 46

In all this he is but a false de-
ceiuer: for, was not the Lord Ie-
sus troubled with the same tem-
porall desertion, when hee cryed;
*My God, my God, why hast thou for-
saken me?* and yet notwithstanding he was the beloued Sonne of
God: and that this many times
is the manner of his working with
his owne children, hee declares
himselſe; *For a little time in mine
anger haue I forsaken thee, but with
euer-*

euermlasting compassion will I embrace thee.

Again, out of the want of worldly necessities, so he reasons with many; thou hast beene so long in sickness, daily crying for deliuerance, yet the Lord hath not heard thee; thou art vexed with pouertie, and prayest euery day for daily bread, but it is not giuen vnto thee; surely this is because thou art none of his, hee is not thy Father, neyther hath he any fauour towards thee, nor cares hee for thee : but herein also hee is a deceiuer.

For, the dignitie of Gods Sons, stands not in the aboundance of these worldly things, neyther is his fauour or anger to be measured by them : for, so he might haue proued the rich Glutton to haue beene the Sonne of God, and *Lazarus* an abiect : and therefore

Next, from
the want
of worldly
necessaries

The dig-
nitie of
Gods sons
stands not
in aboun-
dance of
worldly
things.

Comfort
against the
want of
worldly
things.

let vs beware vpon our wants to inferre any such Conclusion, as this Sophist would enforce; that wee are not beloued of God, if wee be hungry, and haue not to eate; remember so was it with Christ: if we haue no earthly possession wherein to rest vs, no more had Christ: if our friends be turned into foes, so did Christs familiar betray him: if our kindred despise vs for our pouertie, so was it with our Lord; *Hee came among his owne, and his owne receiued him not.* It is enough for vs that the Lord is become our portion, what euer he doe with his moueables, which hee dispenseth to his Children, more or lesse, as he sees may doe them good; let vs giue him glory, and rest in him: what can we want, that enioyes him, as our Father, in Christ Iesus?

Now

Now seeing this is the point wherein Sathan labours chiefly to impugne vs; to wit, that wee are not the sonnes of God; we should by the contrary labor most carefully to confirme our selues in it, which wee shall doe, if wee finde in our selues these two things: first, the Seale; next, the testimonie of the Spirit: for, if wee be the Sonnes of God, wee are *sealed by the holy spirit of promise, vnto the day of redemption*; and as a Signet leaues such an impression in the Waxe as is in it selfe; so the Spirit of God imprints in vs the Image and similitude of GOD. Naturally we beare the Image of the first *Adam*, but being by grace made the Sonnes of God, then do wee beare the Image of the second, another minde, another heart, other affections, words and actions

How wee should confirme our selues in the assurance of our Election and Adoption.

actions are giuen vnto vs, then those which wee had by Nature: whereupon will follow the other, to wit, the testimonie of the Spirit, not onely witnessing, but also perswading our Consciences that wee are the sonnes of God.

Command.

We should
do nothing
for sathans
command,
though it
seeme ne-
uer so rea-
sonable.

THis which Sathan requireth, was such a thing as our Saviour might haue done, but he will not; learning vs neuer to doe any thing for Sathans command, no, though in appearance it seeme neuer so tollerable: for, Sathan can transforme himselfe into an Angell of light, and sometime speake a truth, or giue a plausible counsell, or a reasonable command; yea, doe some good in-
deede

deede as it seemes to men, but hee neuer doth any of these, but for a greater euill.

And lastly, how Sathan in his temptations, aymes at this, to make the Sonnes of God earthly minded, caring for things of this earth with distrust of God; *If thou be the Sonne of God, command that these stones may be made bread*, as if no more were to be sought for by the Sonne of God but bread, bread; to haue the things of this World in abundance. And alas how many are so snared with the loue of things pertaining to this life, that they forget all care of the life to come; no thought, no speech, no labour, but all for bread. A lamentable thing, wee professe the hope of an eternall life, and wee affirme that this is a perishing life, and yet

Sathan in his temptations, aymeth at this, to make vs earthly minded.

Mat. 4. 3.

Many care
for this life
as it it ver
eternall, &
for eternall
life, as if in
a moment
it might be
obtained.

yet wee care for life eternall, as if
it would last but for one yeere;
but wee care for this life, as if it
would neuer come to an end.
Will wee looke to *David*, and
others of the Children of GOD;
what moued him may we thinke
to pray seauen times in the
day; to water his Couch with
teares, when hee lay downe, and
to preuent the morning-watch to
prayer, but that hee knew it was
a difficult thing to get through
the snares of this life, and attaine
vnto eternall life? But the pro-
fessors of this age, liue as if it were
nothing to come to heauen, and
they were sure at length to get it
for a wish: and therefore they doe
liue busie about many things
with *Martha*, pertaining to the
body, but carelesse of that one
thing, needfull, commended in
Mary.

Mary. From this blindness of minde the Lord deliuer vs.

VERSE 4.

And Iesus answered, and said,

Here the Lord Iesus repelleth this first temptation of Sathan by a testimonie of holy Scripture, which conueniently he alledges out of the eight of *Deutronic*; there *Moses* sheweth the Israelites how that when ordinarie food failed them in the Wilderness, God fed them with *Manna* from heauen, to declare vnto them and all others, that it is not by bread man liueth onely, but by the word of God: and therefore will our Sauiour say to Sathan; thou dost wrong to restraints the prouidence of God to this particular

Christs reply to Sathans first temptation.

particular meanes of Bread, seeing both the written Word testifieth, and GOD by his Word, hath declared, that any meanes is good enough to preserve the life of man, if God by his Word grant his blessing vnto it; yea, his word without all meanes is able to doe it.

It

It is written.

OF this first we learne, how in our spirituall warfare, wee should vse the written word, as being the sword of that spirit, by which Sathan is confounded. Of this first, Papists are conuincd, who debarre the poore people from the comfort of the word: alledging it pertaines to churchmen, and not to simple people to reade the Scriptures: whereas by the contrary, as *Chrysostome* witnesseth, it is much more necessarie for them, then for the other. *Qui enim versantur in medio, & vulnera quotidie accipiunt magis indigent medicamine*: for they who comes out in publike, and are euery day wounded, hath most neede of medicine: yea, how

The word is the sword of the spirit by which we should fight against Sathan.

Chris in Math. hom. 2.
Papist conuincd who take the vse of the word from the people.

how can they fight as the good souldiers of Christ, seeing the armour of God is taken from them, by such as pretends to be their gouernors: so that in effect, as if they were in couenant with Sathan, they deliuer the poore people of God armourlesse vnto him, handling them as the Philistines did the Israelites, who left not a Smich among them, to make them a weapon, that so they being armourlesse, might more easily be kept in subiection.

Atheists
conuinc'd,
wth wil-
lingly
draw vpon
themselves
a famine of
the word.

And next, carelesse professors are also reprov'd, who being commanded to search the scripture, that in them they may finde eternall life; and hauing now in the reformed church, libertie granted them to doe so, yet will not vse it, but willingly interdict
them

themselves from the comfort of the word of the Lord, threatens the famine of the word as a great plague. *Quid igitur infœlicius, quam ut, quod deus in panem minatur, hoc tu iam sponte in caput tuum attrahas:* what more miserable thing can be then this, to draw that willingly vpon thine owne head, which GOD hath threatned as a curse?

Amos 8.11.

Chris. ibid.

Man liues not by bread onely.

THis answer hath two parts ; Whereof the first is Negative, denying that necessity which Sathan alleadged: the other is affirmative. The first is here: where- in our Lord doth not deny, that man liues by bread, if the Lord vse it as a meane to nourish him,

Two parts
of Christs
answere.

O

but

Of the first
we learne
that second
meanes or-
dained by
God,
should not
be despi-
sed.

This serues
first for
weake
Christi-
ans who
through

but that man liues not by bread
onely.

Of this first we learne, that the
second meanes, appointed by
God, are not to be despised : for
we see our Sauour in this disputa-
tion with Sathan, excludes them
not: for in the right vse of them,
the power, wisdom, prouidence,
and goodnes of God are praised,
who hath prouided so many good
things, for the good of man, and
hath giuen power vnto things
without life, to helpe the life of
man. And this I marke, first, for
weake Christians, who are so farre
abused by Sathan sometime, that
they thinke it not lawfull for them
to eate and drinke, and to nou-
rish that body, wherein sinne is
harboured against the Lord : it is
true indeede euery christian ought
to haue a care, that the nourish-
ment

ment of the body, become not a nourishment of sinne in the body, but so that thou runne not to the other extremitie, to account that euill, which God hath ordained for thy good. Certainly as Sathan enuies that thou should enioy the fauour of thy GOD; so enuies hee that thou shouldst enioy the comfortable vse of any creature that euer God made: yea, euen of meate and drinke. Where he cannot tempt thee to the abuse of it by intemperancie, hee doth what he can to defraude thee of it, working vpon thy weake conscience, makes thee to conceiue a scruple, where there is none, and bindes thee there, where God hath made thee free. And next the vse of the meanes is marked, for idle men, who are desirous to liue, wanting

errour of
conscience
defraud
their bo-
dies of
necessary
foode.

Next for
idle men
who neg-
lect the

ordinarie
meanes by
which they
should liue.

nothing necessary for their life, but they wil not work: these, as afterward followes, are tempters of God, despising the meanes, they will eyther be fed miraculously by the hand of God, as Israel was in the wildernes, or else impiously will seeke their foode by vn-lawfull shifts, out of the hands of Sathan.

And yet
we should
not trust
in the
second
meanes,
but in
God.

Next wee learne that howeuer the second meanes are to be vsed, yet are wee not to trust in them: as if it were they, and not Gods blessing, that did helpe our life. Physicke is good, but because *Asa* trusted in it, it could not profit him. And flesh is good for nourishment, but because Israel thought that their life was in it, GOD slew them by the same meane by which they thought to liue: and therefore the Lord to teach

teach men that the vertue is not in the meanes, but in his blessing. Sometime hee workes without meanes, as when hee made light without the Sun, fertilitie of the earth without raine; when hee kept the life of *Moses* without meate, and made cornes grow vn-to *Ezechia* without sowing: and sometimes to small meanes hee giues great vertue; as when hee made one paire of shooes, and one sute of raiment, last Israel forty yeares. There were many in the daies of *Elisba*, who had more oyle and meale then the widdow of *Sarepta* had, but wanted the blessing; shee had, and therefore was theirs spent, when her portion, being lesse, remained to the ende.

Beside this, the very nature of the meanes which wee vse, may

O 3

teach

Who sometime workes without meanes, sometime by small meanes, and sometime makes the meanes of life instruments of death.

The nature of the second

meanes
prouesthat
our life is
not by
them.

Experience
also con-
firmes the
same.

teach vs, it is not they that pre-
serues our life; for they being
things without life themselues,
and such as by time putrifies and
rots, what life can they giue or
keep vnto vs? Or if they be things
endued with life, we see that they
must first loose their life, before
they become helps of our life,
to teach vs that howeuer by them
we liue; yet in them is not that
vertue, that conserues our life.

Last of all, experience con-
firmes it; if bread preserued the
life, then they who are best fed
would be most lively, but we see
the contrary: more lusty was *Da-
niel* vpon his potage, then the
other children were on the kings
delicates, *David* in his old daies
wanted no couerings nor gar-
ments, but none of them could
get heate to his body. We see by
experience

experience, some consuming more then may content other three, yet in the midst of wealth they dwyne away ; and poore labourers feeding on the refuse of bread and water, more strong and liuely then they : all these doe declare, it is not the meanes which preserue the life, but how it is preserued he declares in the affirmatiue part that followeth.

*But by euery word that comes out,
&c.*

THat is, by euery decree and ordinance of God: any meane which hee appoints is sufficient to nourish thee. If hee decree that thou liue without bread, it shall be so with thee as with *Moses*, and *Elias* : or if he say the word, that

This is made more cleare out of the second part of Christs answere.

Psal. 90. 3.

The great
stupiditie
of men,
who rebell
against
God, of
whom
they hold
their life.

a handfull of meale shall serue thee for a long time, so it shall be. And hereof first wee learne, how that the life of man hangs on the word of God, to continue, or to cut it short, at his pleasure: *Thou turnest man to destruction: againe thou saiest, returne ye sonnes of Adam.* But alas, how few considers this, to giue vnto the Lord the praise of the continuance of their life, by liuing to him: but by the contrary, in the blindnes and stupiditie of their mindes, rebels against him, by whom alone ly they liue. A fearefull ingratitude: man can giue seruice to man, of whom he holds his land, and can not giue seruice to God, of whom hee holds his life. The *Sidoneans* would not make warre with *Herod*, because they were nourished by his lands, yet man feares

feares not offend the Lord, from whose hand euery day hee receiues nourishment, without which he could not liue.

And next wee learne here how to remedie our faithlesse cares, when either ordinarie meanes failes vs, or can not profit vs: as when in sicknes, medicine helps not: in pouerty, ordinary meanes relieues not our want: in trouble no appearance of deliuerance, shal we therefore despaire? No, farre be it from vs, but remember it is not by bread, that is, by the ordinarie meanes that man liues (onely) but by the word of God, and therefore let vs rest in God, and trust in him, who raises the dead; and many times makes the second meanes to faile vs, that so we may be chased to runne vnto him selfe.

Comfort
when or-
dinarie
meanes
failes.

MATH. 4. VER. 5.

Then the Diuell tooke.

In the
right wing
of Sathans
battell
stands Pre-
sumption,

Sathan
changes
tentations
for his
owne ad-
uantage.

Followes, the second Temptation. Wherein Sathan keepes a course plaine contrarie to the first: in the former he tempted to Desperation, thy poor & indigent estate proues thou canst not be the Sonne of God: in this hee tempts to presumption. If thou be sure that thou art the Son of God, then doe what thou wilt, nothing can harme thee. Thus Sathan assaults not the godly alwayes with one temptation, but can craftily change them for his owne aduantage: such as hee cannot draw to one extremity, he labours to draw to another: and albeit by this craft hee preuailed nothing with the Sonne of GOD: yet doth hee many time by it speede among men. There

There are some whom he can not moue to be carelesse in religion, and them he tempts to the other extremitie, to be superstitious in religion : some whom he cannot induceto shake off conscience, yet hee makes scrupulous in conscience, doubting where they neede not; and so of other temptations: for the which wee haue neede to be armed with the armour of God on the right hand and on the left.

This temptation Saint *Luke* makes the third : *S. Mathew* the second : but the difference is nothing, for in the Euangelists describing this History of Christ, doe not so much stand vpon the precise order of the times, as vpon the substance, & matter of things which were done.

In the first assault we haue seene how our Lord did ouerthrow Sathans

Sathans
second
captaine

ouer-
throwne
also by our
Lord.

After vi-
ctory in
any temp-
tation let
vs stand
ready for a
new battel.

thans first Captaine, *Desperation*, with his followers. Now we shall see how in the other wing of Sathans armie, hee ouercomes his second Captaine, *Presumption*, with his followers.

Wherein the time first is noted, *Then* : that this temptation ensued vpon the end of the former ; learning vs after victorie gotten in any battell against Sathan, not to fall into securitie, but to stand still in our armour, expecting another assault : In bodily conflicts, securitie after victorie hath many times brought destruction to mighty armies : the Amalekites (sitting downe to eate and drinke, after the burning of *Ziklag*, suddenly in their securitie, ouerthrowne by the sword of *Dauid*) may stand for a prooffe of it : but in the spirituall battell
it

it is much more dangerous.

Secondly, the place is described; *the holy Citie, Ierusalem*: where first wee haue to consider, how it is that Sathan carryes him vnto it, whether was this transportation mentall or corporall? The first I denie; for, it could not be, that our Sauours imagination could be so farre abused, as that he should thinke ~~he~~ was carried, when he was not caryed; nothing in him could be deceiued. All his tentations (as I said) were externall onely, and proceeded not to the mouing or affecting any of his internall faculties; and therefore I agree vnto the second, that this transportation was corporall.

Where, if it be offensive to any of Gods Children to heare that our Sauours blessed body should be handled and carried from place

Christs transportation whether mentall or corporall.

Offences that may arise of Christs corporall

transporta-
tion remo-
ued.

place to place by that vncleane Spirit, let them consider that this was done, not against his will, but with his owne will : as afterward willingly hee was lead, by Sathans members, like a sheepe to the slaughter, so now willingly is he carried by Sathans selfe, to be temptred of him ; and that for the greater glory of his owne name, greater confusion of Sathan, and greater comfort of his children.

In it the
intuincible
power of
our Lord
is made
manifest.

The Lord Iesus permits the aduersarie to handle his holy body, to carry it, for a time, to such places, as might yeeld him greatest vantage to tempt it; hee permits him to speake what hee pleased, and to shew what obiects he could for his allurement ; yea, he is content to be deliuered into the hands of wicked men, Sathans instru-

instruments, and giues them libertie to abuse his blessed body, to spit vpon it, to buffet it, to scourge it, to crucifie it, and yet for all that hee could doe, either by himselfe, or by his members, he can neuer preuaile against the Lord Iesus. Certainly the more liberty Sathan had granted to him, in all this, the greater was his owne shame and confusion; and the more manifest the glory of our inuincible captaine, who cannot be ouercome, nay not when he is in the hands of his very enemies.

Againe, this is for the comfort of Gods children, for sometime power is giuen to Sathan ouer their bodies, to afflict them, as we see for a time in *Iob*, or for a time to possesse them, as hee did the body of *Magdalen* (for albeit then

Comfort
for Gods
children,
whose bo-
dies are
afflicted
by Sathan
for a time.

then shee was not called : yet euen then was shee an elect woman) least therefore the children of God should at any time be discouraged with the like of this, to take it for an argument of reprobation, or finall deliuey of them vnto Sathan, that the Lord for a time permits him to haue power ouer our their bodies, the Lord Iesus who would in all things be tempted as we are, except sinne, did taste of this temptation also for our comfort.

The place
of this
temptati-
on is Ieru-
salem, the
holy City.

This being spoken concerning the manner of his carrying : now we come to the place, which is the holy City Ierusalem; & more particularly, the very Temple, which stood in the sight of all Ierusalem, Sathan sets him on the platforme of it, wherein were turrets with pinacles on their tops, and

& this place he takes as most convenient for his purpose, thou hast lurked too long as a priuate man, among this people: if thou be the Sonne of GOD, that promised Messiah, the king of Israel, here is the time and place to shew thy selfe in the sight of Ierusalem, all the people shall admire thee, and acknowledge thee for to be the Sonne of God, if thou cast thy selfe downe among them: which easily thou maist doe, without all perill or harme, seeing the Lord hath giuen his Angels charge ouer thee, to keepet thee.

Concerning the place, beside that which we marked in the first temptation, how that there is no place so holy on earth, wherein we can be free from the temptations of this vnholly spirit: In Paradise he tempted *Adam*; at Christs table

No place
on earth
free from
the temp-
tations of
Sathan.

P he

Yea, in
most holy
places, he
is a most
busie temp-
ter.

he tempted *Iudas*; and in the very Temple, dedicated to the seruice of God, how often finde wee by experience, that hee dare tempt vs? making vs eyther to turne the house of God into an house of marchandise, while hee drawes away our mindes to thinke vpon worldly affaires: or else into a den of theeues, whilst he carryeth our Eyes to wander after vanitie, that so hee may infect the heart: or else, at least, he casts vpon vs the spirit of slumbring, that wee cannot with reuerence heare the word of the Lord. Sathan is an enemy to euery good action, standing alwayes at *Iosuahs* right hand to hinder him; but specially doth hee resist vs in the Exercises of the Word and Prayer, and seeketh to pollute vs most in those places, wherein wee should be most

most sanctified, and therefore as the Iewes in the building of Ierusalem, had their weapon in the one hand, and their worke-toole in the other; so wee, when wee come to edifie our selues in the most holy Faith, haue neede to haue an eye continually vpon our aduersarie, and our weapon ready to resist him.

*P 2**And*

And set him on a pinnacle of the Temple.

The Lord casts down that hee may raise vp: Sathan by the contrary raises vp, that he may cast downe.

FOR what end Sathan set our Lord there, is euident out of that which followes, that he might from thence cast him downe. Sathan in his working is contrary vnto the Lord; for, the Lord casts downe, to the end hee may raise vp; so did hee with *S. Paul*, first, he cast him to the ground, and then raised him vp to the honour of an Apostle: but Sathan if he raise vp any man, it is for this end, that he may cast him downe. It is true, preferment comes neither from the East, nor from the West, but from the Lord, yet such as come to high places by euill meanes are said to be raised vp by Sathan. It were good for men

men to abhorre such preferments
with those famous Martyrs, who
when offers of honourable Offices
were made to them, answered;
Nolumus honorem unde nobis nasc-
cetur ignominia; wee will none of
that honour which breedes vs ig-
nominie: for, that honour where-
vnto men come with an euill con-
science, shall assuredly end in
shame.

P 3

If

If thou be,

The pith
of this se-
cond ten-
tation.

THis tentation (as wee said) is to Presumption and Vaine-glory. Before men thou shalt haue great honour, if by this Miracle thou manifest thy selfe the Sonne of God : and at Gods hand thou needest feare none euill; for since thou art his Son, thou maist doe what thou wilt, hee will not let thee perish.

The temp-
tation of
presumpti-
on preuai-
leth great-
ly in this
age.

This temptation to presump-
tion in this age preuailes mighti-
ly ouer many, who abuse Gods
mercy, and turne the grace of
God into wantonnesse, conceit-
ing with themselues, that because
God is mercifull, and Christ hath
dyled for sinners, and they haue
receiued the seales of the Coue-
nant, and are now by adoption
the

the Sonnes of God , therefore they may doe what they list. And though they cast not their bodies from on high to the ground, being loath to endanger their naturall liues , yet they spare not to make daily shipwracke of their Soules and Consciences, by casting themselves downe head-long into euery snare of the Diuell. A lamentable thing that the death of Christ should be abused to entertaine the life of sinne : he died to abolish sinne, and destroy the workes of the Diuell, and miserable man will take boidnesse to sin the more freely because Christ dyed for him . Where desperation enters all men see and abhorre it , but though this presumption possesse the greatest multitude in this generation, yet are they few who perceiue it.

Christs
death abused to nourish the life
of sinne.

Sathans
tentations
to vaine-
glory, cu-
stomable
among
men.

The other branch of this temptation (as I noted) tends to a seeking of vaine-glory before men, while hee would prouoke our Sauiour to manifest by vnlawfull meanes, that hee was the Sonne of God. And this is Sathans ordinarie temptation, whereby hee assaults such as are endued with graces aboue others. If the Apostle *S. Paul* had neede of counterpoise against pride, alas what haue wee? Many doth Sathan so bewitch with a loue of their owne glory, that rather then it shall not be manifested, they will blaze it abroad themselves in most vaine-glorious manner, and so vnawares they cast downe themselves before Sathan; *for, to seeke thine owne glory is not glory.*

Pro. 25.27

Sathan can
not hurt vs
except wee
helpe him.

But this is strange that Sathan hauing power to set our Lord on the

the toppe of the Temple, puts not to his owne hand to cast him downe, but tempts him to cast himselfe downe: thus we see how in the greatest libertie Sathan hath, hee is alwayes bound and bridleed that he cannot doe what he would: if hee get a commision or power, it is euer with limitation, as wee see in *Iob*: *loe he is in thine hand, but saue his life.* And except wee our selues giue him armour, he cannot hurt: for, it is by man himselfe that hee gets at any time vantage ouer man. Let vs praise the power of God that restraines him: let vs marke the impotence of Sathan: let vs confirme our harts by grace to resist him, so shall hee neuer be able to hurt vs.

Last of all, as here his voyce is,
Cast thy selfe downe; so is it in the
next

Sathans
proper
voice is,
*Cast downe
thy selfe.*

next assault, *Fall downe, and worship mee.* This is the proper voyce of Sathan: *Cast thy selfe downe.* Neuer hath he any word for himselfe or others, to bid them mount vp to the Lord, but alwayes to draw them downe. Hee cast himselfe downe from heauen to hell, and if he might would cast downe all Gods Children from the state of grace, into the state of condemnation. Oh, if we could remember that in effect, this is the summe of all Sathans temptations, *Cast thy selfe downe*, seeking no other thing, but our downe-fall, disgrace, and vtter destruction. And yet alas, how many are bewitched by him, to cast downe themselves, and wallow in euery puddle of iniquitie, doing those works of vncleannesse, which are base, and most vnseemely for a Christian

Still seeking mans disgrace & destruction.

stian, who in regard both of his first and second creation, is an honourable creature.

For it is written

WEe haue heard what Sathan craued in this temptation: now followeth the reason whereby he would allure our Lord to yeeld vnto him. The end of all is, to take out of Christs heart the feare of any inconuenience that might befall him by this precipitation of himselfe.

And this is Sathans customable policie also to steale out of the heart, the feare of iudgement, which hee knowes God worketh in his owne, as a curbe to keepe them from sinne. If you eate of the Tree, whereof I haue forbidden

The reason vsed by Sathan to strengthen his most vnreasonable desire.

He seekes
to remoue
godly fear,
that hee
may bring
men to a
remediles,
most feare-
full estate.

Greg. moral. lib. 6.

This testi-
mony of
Scripture
is falsely
vsed by Sa-
than in
three re-
spects.

den you, (saith the Lord) yee shall dye. No (saith Sathan) though yee eate of it, yee shall not dye. *Blessed is hee that teacheth his heart continually to feare* : Let vs therefore keepe this feare, that it may keepe vs from sinne. It was *Iosephs* argument to his Brethren, *I feare God, and therefore dare doe you no wrong*. Feare is called by *Gregorie*, *Anchora cordis*, the Anchor of the heart, which holds fast, that it be not driuen away by the restlesse waues of temptations.

Now in this testimonie we haue first to see how Sathan abuseth it : and next how wee should vse it for our comfort. His abusing of it I gather in three things : first, this is a great abuse, to draw any part of Gods Word to serue him in tempting a man vnto sinne, seeing it is true of it all, which S.

Iohn

Iohn speakes of one part of it; *My Babes, these things I write unto you, that yee sinne not.*

I Ioh. 2. 1.

And in this his miserable captiues are become his learned disciples, when they vse any sentence of holy Scripture to strengthen themselves, or others, in a sinne: so the Drunkard abuseth that saying of the Apostle to cheare vp his heart to intemperance: *Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities:* whereas if the Apostle were now aliue, hee would change that precept to our belly-gods, and giue them the contrary: *Drinke no longer wine, but vse more water, not onely for conscience sake, but euen for the stomackes sake: for Intemperance destroyes euen the naturall life.* The idle man againe,
to

I
That hee makes any place of Scripture to confirme a sin.

How Atheists, Sathans disciples, doe learne at him.

to confirme himselfe in his sinne, abuseth that saying of our Sauiour; *Care not for the morrow*: and many thinke the lesse of adultery and murther, because Dauid was guiltie of them, and yet a man commended of God: not remembering that the vertues of good men are registred for our imitation, but their sinnes are recorded for our humiliation *Vt casus maiorum, sit tremor minorum*; that meaner men should tremble at great mens fals. This is a piece of Sathans diuellish diuinitie, to confirme thy selfe in a sinne, by any thing that euer thou heardst or readst in the Word of God.

Greg. moral. lib. 2.

2

That receiving such a place of Scripture as reproveth his sinne, he is

Secondly, his abusing of holy Scripture, is euident in this, that rehearsing such a place of holy Scripture as describes the office of Elect Angels, and the blessed estate

estate of Elect men, who are protected of God, by the ministerie of Angels, and so might very well haue remembred him of that first happy estate, and of his present vnhappy condition whereinto he had fallen by pride, yet he makes no profit by it at all: hee is not touched with any remorse for his sin, nor once moued so much as to lament, according as hee had cause. Alas, that euer I fell from the fellowship of those holy Angels. Alas, that I should abide in this desperate estate, as to impugne the glory of God, which cannot be oppugned, and to fight against his Saints, ouer whom I shall neuer preuaile. Nay, no such thought or motion enters into his heart.

This proceedes from his great obstinacie in euill, which lockes him

touched
with no
remorse.

This proceedeth
from his

obstinacie,
which lets
him not
repent.

By pre-
sumption
he fell, by
obstinacie
he cannot
rise.

him vp in finall impenitencie, in that sinne which is against the holy Ghost, that neyther can he, nor will he repent, but contrary his light, wilfully, and of malice hee sets himselfe alwayes a contradicter of the Lord. These are *Via Daemonum praesumptio, & obstinatio*, the wayes of damned Diuels, Presumption and Obstinacie: *Propter praesumptionem stare non potuit, propter obstinationem resurgere non potest*; for presumption hee could not stand, for obstinacie hee cannot rise: the one casts him into the sinne of shamefull Apostasie; the other holds him vnder the sinne of fearefull impenitencie: and these are the sins into the which Sathan labors most to draw men, finding by his owne experience, they are most forcible to bring men to the fellowship

lowship of his condemnation. Wee cannot deny we are guiltie of the first, which is Apostasie; the Lord preferue vs from the second, which is impenitencie.

And herewithall let vs acknowledge the great loue of GOD towards vs; that whereas Apostate Angels haue fallen, and shall neuer rise againe; and reprobate men haue sinned, but cannot repent, the Lord hath reserued mercy for vs, renewing and raising vs vp daily by the grace of repentance.

O what a mercy is it! we were once plunged with them, into the same deepe, but the Lord stretcheth out his hand vnto vs, to pull vs out from among them, and to bring vs to an happy fellowship with himselfe and his holy Angels. Let vs reioyce in this

Q

kind-

Gods
great mer-
cy to vs
worthy to
be marked.

His Grace
hath put a
difference
betweene
vs and o-
thers,
wher there
was no dif-
ference by
Nature.

kindnesse of our God : let vs be thankfull for it : let vs daily delight in this grace of Repentance, lamenting our apostasies, recounting our fore-passed finnes, in the bitternesse of our hearts, that so the sense of peace and reconciliation with God; in Christ Iesus, may be encreased in vs.

Such as
heare their
sins con-
demned
by the
word, and
are not
moued, are
here con-
uincd.

And againe, here is a warning to all sencelesse and stupid hearers of the Word of God, who when they heare their finnes condemned, are eyther not moued at all, or else if they be moued, are not mended. So *Pharaoh* had some motion, and prayed *Moses* to pray for him, but it was without continuance, being choked by the hardnesse of his hart. *Achab* rent his cloaths, and put on Sack-cloath at the threatning of *Elias*, but his humiliation continued not.

not. *Fælix* trembled when *Paul* preached, but hee proceeded no further. Yet euen these may condemne the senselesse hearers of this age; who, after so long hearing, haue beene so little moued. And those come ouer-neare vnto the nature of *Sathan*, who is so confirmed in his sinne, that no conuiction, made by the cleare light of the Word of God can moue him to repent.

It is farre otherwise with the godly : if the Lord speake they tremble : if his Word condemne any sinne in them, they fall downe and mourne before him, till hee forgiue it. So were the Publicanes moued, at the preaching of *Iohn* the Baptist, to cry, *What shall we doe?* So were the Iewes pricked in their hearts at the preaching of *Peter*, saying; *What shall we doe?*

How the children of God tremble at the rebukes of his word.

Acts 2.37.

Q 2

So

Act. 16. 30.

Chrisost. in
Mat. hom. 6

So cryed the Iaylor to *Paul* and *Silas*; *What must I doe to be saved?* And good *Iefias* his heart melted at the hearing of the Law. Fruits which are vnripe will not easily fall, though the tree be shaken by the hand of a strong man, but those which are ripe may be pulled by the hand of a Childe: *Ita in cordibus electorum sine magna difficultate, efficax est verbum gratie, à quocunq; tandem annuntietur*; The word of Grace is powerfull in the hearts of the Elect, without any great difficultie, by whosoever it be preached. When *Augustines* hearers with great applause commended his preaching, but mourned not for their sinnes; it was a notable answere hee gaue them: *Folia hæc sunt, nos fructus querimus*; these are the leaues, we seeke for fruit. And the

the like hath *Chrysostome*; *Si hæc audientes, doletis, maximas me debere vobis gratias confiteor; quis est enim, qui me latificat, nisi qui contristatur ex me?* If yee, hearing these things, are grieved, I confesse that I am greatly endebted vnto you: for, who is hee that maketh mee chearefull, but hee who is made heauy and sorrowfull by me? Both of them teaching vs, that then onely is Gods word profitable vnto vs; when it worketh in vs that godly sorrow that causeth repentance to saluation, neuer to be repented of.

And thirdly, his abuse of the Scripture appeareth in his mutilation of it: for, hee leaueth out these words, *In all thy wayes*; because they made against him: for, it is not the way of a godly man to precipitate himselfe from

Thirdly,
he abuseth
Scripture,
in mutila-
ting of it.

a height, but to come downe some ordinary way. And this is also a piece of Sathans skill, in tempting men, to hide from them that which may restraine them from sinne, and onely to let them see that which may embolden them vnto it.

The promises of God can be no comforts to vs, if we neglect the condition wherupon they are made.

And herein also we learne how wee should vse the promises of Gods protection to our comfort, and not abuse them to the offence of our God. It is true, God hath promised protection to his Children; but all his promises are euer with a condition, that wee keepe our selues within the wayes of God: *The Lord is with you while yee be with him.* Sathan knoweth this very well, that so long, as men walke in the way of God, the Lord is a hedge vnto them, and his Angels are as a guard

guard to keepe them, and therefore his first care is to draw them out of the way of God, that so spoiling them of their protector, they may become a pray vnto him : this is cleare in that policie which *Balaam* taught *Balak*, and wee may see by experience, it is the daily practise of Sathan.

Now, hauing seene how Sathan abuseth this testimonie, it remaineth that wee consider the right vse of it. Where, first of all, wee haue to consider the great maiestie, and glorious power of the Lord our God, who hath vnder his charge these armies of innumerable Angels : for, thousand thousands stand before him, and tenne thousand thousands minister vnto him. *The Chariots of God are twentie thousand thousands of Angels, and the Lord is*

Q 4

among

In the right vse of this testimonie, we consider two things: First, the great glory and maiestie of God.

Dan. 7. 10.

Psal. 68. 17

How farre
inferiour
the most
glorious
Courts of
Kings is
to the
Lords
Court,

among them, as in the Sanctuarie of Sinai. VVee admire the glory of worldly Princes, when wee see them come forth, backed with their strong Guards and pompous traine : for, *Salomon* saith, *The glory of a King is in the multitude of his Subiects.* But if wee did see this host of the liuing God, wherein are two millions of strong warriours, any one whereof is able to ouerthrow the army of the most puissant King of the earth, as was declared on *Sennacheribs* armie, then would we say hee must be a great and glorious God, who hath so great and worthy warriours, and all of them of his owne making, vnder his charge.

Secondly,
the fatherly
care and
prouidence

Againe, the fatherly care and goodnesse of the Lord to his children comes here to be considered,

dered: his prouidence it selfe is sufficient enough to preferue and protect vs, and yet for helpe of our weakenesse, hee hath given vs his Angels, as ministring Spirits, to attend vpon vs; and that in such sort, that as Nurses carry young Children in their armes, or otherwise holds them by both their hands, till they may goe forward at their owne leasure, vp-holding them when they are ready to fall; euen so hath the Lord giuen charge to his Angels, with their hands to lift his Children, least at any time they dash their foot against a stone; otherwise it were not possible for vs to step one step forward, without some great inconuenience befalling vs, by Sathans malice, if the protection of the Lord our God, by the ministry of his Angels made vs not sure.

And

of God: toward his Children.

And Iesus answered, and said vnto him.

Sathan
should al-
wayes be
refused, &
resisted.

2 Tim. 2.26

The best
weapon
whereby
wee can
fight a-
gainst him
is the
sword of
the Spirit.

HERE followeth our Sauours
reply to this Temptation :
wherein (first) wee see that as oft
as Sathan impugneth, so oft our
Lord defends; euer contradicting
and refusing him : teaching vs al-
so to doe the like. *Resist the Diuel,*
and hee will flye from you : such as
resist not when they are tempted,
declare themselues not to be
Christs Souldiours, but Sathans
Captiues, *snared of the Diuell, and*
taken of him at his will.

Secondly, our Sauour here, by
his example, recommends vnto
vs the sword of the Spirit, which
is the Word, as a most necessary
weapon in our spirituall warre-
fare against Sathan. As it were a
great

great ouer-sight in a Souldiour, who knowes hee can at no time goe forth but hee must fight, to goe forth without his armour; so is it much more in a Christian. Where wilfully men neglect to get knowledge by the Word, what maruell Sathan easily snare them both in Religion and manners? *They haue reiected (saith Ieremie) the word of the Lord, and what wisdome then can be in them?* But of this wee spake in his reply to the first temptation.

Thirdly, he answeres by Scripture; not to oppose Scripture vn-Scripture, for it cannot be contrary vnto it selfe: but to proue that to be the wrong sense of Scripture, which Sathan would haue enforced vpon it: and out of this also wee learne how the best way to attaine vnto the true sense

Scripture
should be
expoun-
ded by
Scripture.

sense of Scripture, is to conferre
Scripture with Scripture.

Thou shalt not tempt.

The
summe of
our Sau-
ours an-
swere to
this temp-
tation.

THe summe of our Lords an-
swere is; As for the truth of
that oracle alledged by thee, I
doubt nothing of it, so long as
his Children keepe his wayes
they are sure of his Fatherly pro-
tection: now that this is not the
way of God, to neglect the ordi-
nary meanes appointed by God,
that is but a tempting of God,
expressely forbidden in the word
of God.

How men
tempt
God.

I
In his pro-
vidence.

As for the forbidden tempting
of God, men fall into it many
manner of wayes; sometime they
tempt him in his providence, as
Israel did in the Wildernesse,
limiting

limiting the holy one. Sometime they tempt him in his mercy, as they who cast themselves into vnnecessary dangers, vnder hope that God will deliuer them. And somtime they tempt him in his Iustice, walking without repentance in their sinnes, and yet thinke God will not punish them. But most commonly they tempt him by neglecting the ordinarie meanes which God hath appointed to do good eyther to their bodies or soules, as at this day many carnall professors doe, who contemning the Exercises of the Word and Prayer, do notwithstanding vainly conceit, that they shall be saued: as if now the Lord saued men by miracles, as hee did that malefactor on the Crosse, and not by the ordinarie meanes appointed by himselfe.

2

In his mercie.

3

In his Iustice.

4

By neglecting the ordinarie meanes.

MATH. 4 VER. 8.

Againe, the Diuell tooke him vp.

Both the
wing of
Sathans
army be-
ing dis-
comfited,
he now
comes for-
ward with
his maine
battell.

SAthan now perceiuing both the wings of his armie discomfited by the armour of righteoufnesse on the right hand, and on the left, wherewith our Lord resisted, comes now forward with his maine battell: wherein stands the loue of the world, with the pleasures and preferments thereof; but this he doth with no better successe then he had in the former: for, this Captaine also, with his Fiftie, or rather with his Legion, is consumed by the fire of our true *Elijah*, the onely Sonne of God, hauing in most singular manner, *Iehouah*, for his strong God and Father. In him I say, did the fiery graces of the holy Ghost burne

burne so feruently, that all his powers were enflamed with a loue of the glory of God, and saluation of his brethren, and no place for the loue of the world was left in him.

In this temptation, as in the former, the Aduersary takes vantage of the place: for, now hee carries him from the Temple, to the top of a mountaine, as *Balak* King of Moab changed his place three times, thinking to get Israel cursed in one place, when hee could not in another, but all in vaine: so here doth Sathan, but in vaine also.

And here we haue first the onset made by Sathan, to be considered: Secondly, the repulse giuen by our Lord. In the onset we haue first to see, how hee tempts our Sauours eye with a shew
of

Sathan
againc see-
keth van-
tage by -
the place.

Num. 23.

Christ
tempted
here at the
eye with a
faire shew:
at the eare
with faire
offers.

of the glory of worldly kingdoms : Secondly, how he tempts his eare, with an offer of them all vnto him: And thirdly, vpon what condition; If thou wilt fall downe and worship me. By this temptation of worldly things; pleasant to the eye, did he entangle our first Parents; by this, since then, hath he snared and wounded all their posteritie; and by it now, as his strongest temptation, doth hee hope to preuaile against the Lord Iesus, but (as wee haue said) the successe is not according to his expectation.

And

And he shewed him.

HOW it is that Sathan could shew our Lord all the kingdoms of the world, wee are not curiously to enquire, seeing by the subtiltie of his wit, and knowledge gotten by long experience; hee being now almost fixe thousand yeares olde, hee can doe many things, which wee cannot vnderstand: for if a man by the quicknes of his wit, hath found out the way to present a view of the whole world in a Mappe; or to let a man see himselfe represented in a glasse, if this I say man can doe by the helpe of nature, who for knowledge, is but a childe, if he be compared with Angels, and for experience but of yesterday; why shall we thinke it strange to

R

heare

How it is that Sathan presented to the eye of our Lord all the kingdoms of the world.

One of
Sathans
customa-
ble poli-
cies, is to
infect the
heart by
the eye.

heare that Sathan could make a real representation in the Aire, of all the glorious kingdomes of the world, which we thinke he did.

But howeuer he did it, certaine it is he presents to our Lord a glorious worldly sight; for wee will neuer thinke that hee made him beleue, he saw that which he saw not: and his end in presenting this pleasant obiect to the eye was, out of all question, to assay if hee could allure his heart with the loue thereof: for this is one of his customable temptations, whereby he hath greatly preuailed among the sonnes of men, by the eye to encroach vpon the heart. He deceiued *Euah*, by looking on the Apple, pleasant to the eye: he deceiued the Sonnes of God, who were of the line of *Seth*, by looking on the daughters of

of men, who were of the house of *Cain* : he deceiued *Achan*, by looking on a wedge of Gold , and a goodly Babilonish garment : hee deceiued *Dauid* , by looking on the beauty of *Bathsheba* : but so could hee not preuaile ouer our Lord : for neither was his nature mutable from good, as was *Enah*, in her best estate , farre lesse infected with a corrupt inclination to euill, by exterior objects , as was *Dauids*; and therefore could not this temptation worke vpon him.

But as for vs, we haue great neede to arme our selues against it, by reason of our inhabitant corruption which is easily wakened by exterior objects, vnlesse by holy discipline wee keepe and obserue our senses, with no lesse holy care then *Lot* kept his in *So-*

R 2

dome,

And therefore if we would keepe the heart, we should first haue a care to keepe the eye.

Augu.

Gregor.
lib. 21.
Moral.

Nazian in
deploratio.
calam.
anima sua.

dome, whose righteous soule was vexed, but not delighted by hearing and seeing the vnrighteous words and deeds of the Sodomites. Potiphars wife first cast her eyes vpon Ioseph, *Prima adulterii tela oculorum sunt*, the senses, especially the eye, saith Gregory, *sunt quasi quaedam via mentis, per quas foras veniat*, by which it comes after a sort out of the body to view things which are without: by them, *quasi per fenestras exteriora animus respicit respiciens concupiscit*: and then doth death come in at our windowes, when by our eyes, concupiscence of things vnlawfull is wakened in our soules; and therefore did Nazian, in his lamentations wish that his eyes and eares should neuer open, but vnto that which is good, *Malis autem utrumque sua sponte clauderetur*,

tur; and *Job* protested, that hee suffered not his heart to walke after his eye: but this will require both circumspection, and earnest prayer with *David*, Lord turne away my eyes from regarding vanitie.

Secondly, Sathan shewes our Lord the glorie of worldly kingdomes, but he can speak nothing to the commendation of the heauenly kingdome: once he was a partaker of it, but hee lost it through his pride, hee knowes it will neuer be his againe, and therefore hee hath no delight to speake of it. This I marke for worldlings, that they may know of what spirit they are, who when the heauen is offered to them in the Gospel, & hath no delight neither to heare nor speake of it: all their talke is of the earth; surely

Sathan
speakes of
earthly
kingdomes
but not of
the hea-
uenly,
which he
hath lost.

World-
lings by
their talke
declares
that they
are of the
same spirit.

Sathans
great sub-
tiltie in
shewing
the glory
of world-
ly king-
domes, but
not their
misery.

The Combat of

euē their speech bewrayes them; for hee that is of the earth, *sanctis viris insolens est & intolerabile, quicquid illud non sanat, quod intus amant*: but vnto men who are truely holy, euery word which sounds not of that, which inwardly they loue, is not onely vnaccustomed, but also intolerable.

And thirdly, here is Sathans craft discouered; hee shewes him the glory of worldly kingdomes, but not the vanity, and misery, that followes them: In appearance it seemes to be *Paradisus bonorum*: but in very deede it is, as *Chrysostome* called it, *Euripus malorum*: but Sathan like a craftie fisher, makes a shew of the baite, but hides the hooke: so he in all his temptations makes a vaine shew of the apparant pleasure or profit a man may haue by sinne,

sinne, but lets him not feele the terrour, or paine, comes by it, till he be snared in it.

Fourthly, wee marke here a difference betweene the kingdomes of this world and the kingdome of heauen: the kingdomes of this world may be shadowed, and represented, they are seene, and perceiued by our senses: yea, the glancing shew of their glorie, doth farre exceede the substance, which in effect any man hath euer found in them; *All the glorie of flesh, is but like the flower of the field*, and but a phantasie: so *S. Paul* speaking of the great pompe of *Agrippa*, and *Bernice*, saith, they came downe, μετὰ πολλῆς φαντασίας, but what figure can represent the glory of that heauenly kingdome as it is? None at all, the eye saw neuer, the eare

Earthly kingdomes may be represented not so the heauenly.

1 Cor. 2.9.

Aug. de
ciuit. Dei
lib. 10.
cap. 18.

heard neuer, neither is the heart of man able to vnderstand, those things which God hath prepared for them that loue him. Here hee comforts men by things which hee hath made, there he shall satisfie them with himselfe. *Deus est vita beata, non de his quæ condidit, sed de seipso verissimus largitor.* So it is indeed, *Sed nemo dormiens solem intuetur;* but as no man while he sleepest can behold the sunne, & *quæ putat se videre figmenta sunt*, and those things which in his sleepe hee thinkes hee sees, are but plaine fictions: so cannot a man in whom is no more but the spirit of the world, taste of that glorie which is to come. *Relinquamus itaque vmbra, qui solem quærimus, deseramus fumum, qui lumen sequimur:* let vs therefore forsake this shadow, if wee besee-
king

king the bright shining sunne: let vs goe forth from this smoke, and darknes, if wee be following the cleare light. In a word, as we are taught by the Apostle, *let us awake from our sleepe, and stand up from the dead, and Christ shall giue light vnto vs.*

Ephes. 5. 14

And this is yet further confirmed, when it is said, he shewed them in the twinckling of an eye. It was a glorious shew, but it lasted not; a short time tryes the vanity of al earthly pleasures, they quickly vanish, and which is worthy the marking, if they did continue, of pleasures they would turne into paines, and sore displeasures: let vs not therefore iudge of them by the present shew, wherein Sathan may deceiue vs, but by their continuance, which Sathan is not able to giue. *The pleasures of sinne endure*

Vanitie of earthly pleasures, proued by their breuitie.

Heb. 11. 25.

Gregor.
Moral.
lib. 15.

endure but for a season, like the calmenesse of the sea; like the fulnesse of the Moone, like the fairenesse of winter, so is all the prosperitie and pleasure of this life: *apparet ad momentum disparet in perpetuum*, for a moment it appeares, and for euer againe it vanishes.

All this power will I giue thee.

HAuing seen the obiect which Sathan presented to our Sauiours eye: now followes the offer hee makes in his eare; both tending to this end, to assay if by them hee could infect his heart. In his offer wee see two notable lyes: first, saith he all these are mine, al this power is deliuered into my hands. The Psalmist saith; *The earth is the Lords, and the fulnesse thereof:* and wee reade in *Daniel*, that honour, glory and dominion are the Lords, he changes kingdomes, &c. and this shamelesse Beare, saies all is his: when in very deede not so much as any beast in the world is his, farre lesse any kingdome thereof:
for.

Sathan ha-
uing assaul-
ted the eye
of our
Lord, now
goes about
and assaults
his eare.

Psal. 24. I.

In this he
makes two
notable
lyes, first in
affirming
that the
kingdomes
of the
world were
his.

for hee could not doe so much ,
for all his pretended power , as
enter into a Sow, vntill the Lord
gaue him power.

How Sa-
than is cal-
led, *The*
God of the
world.

Where if ye object vnto mee,
how is it then, that Sathan is cal-
led by the Apostle , the God of
this world? I answered, that is one-
ly in regard of the reprobate,
whom the Lord in iustice hath gi-
uen ouer vnto Sathan , and in
whom hee commands and workes
at his pleasure ; no otherwise then
an executioner, to whom the iudge
giues power to punish a male-
factor, sometime in his goods,
sometime in his person , and
sometime by taking away of his
life : if this executioner should
vaunt that he were Lord of life
and death, or had power of health
and sicknes, riches and pouertie,
such as knew him, would not re-
gard

gard him. It is euen so with Sathan, he is but a false deceiuer: for hee being the executioner of God, imployed by the Lord, to punish the wicked in their bodies, in their mindes, or in their goods, will notwithstanding beare his blinded wretches in hand, as if all this power were his owne.

The other lye hee makes, is that he pretends hee would giue all these vnto Christ, which as it was not in his power to doe, so was it farre from his minde: for he enuies that man should enioy any creature, that euer the Lord made; so the ende will declare, when he shall bring his miserable captiues to such a scarfitie, and famine of all good things, that if a drop of water might comfort them, they shall not get it.

We must therefore put a difference

Next he lies in pretending that hee would giue them to Christ, which he neuer would albeit he might.

Sathans
promises
are alwaies
to be di-
stinguished
from his
performan-
ces.

rence betweene Sathans promi-
ses, and his performance: liberall
in the one, poore in the other:
faire in promises, but false in
deeds. He promised to make *Enah*
like vnto God, but hee made her
like vnto himselfe: with *Laban*
hee can name a *Rachel*, and giue a
Leah. Like *Ioab* hee can kisse with
the mouth, and slay with the
hand: he can promise victory to
Achab, that so he may chase him
to confusion: name what he will,
what can he giue, but a part of his
owne portion? that is, to make mi-
serable man a partaker with him
in his most fearefull condemnati-
on.

Yet blinde
worldlings
follow Sa-
than as if
the world
were at his
donation.

And yet alas, how many are
dayly bewitched by him, to fol-
low him: as if the world were at
his Donation: for where as men
doe seeke the things of this world,
by

by stealing, lying, deceiuing, oppressing, thinking to be rich and honourable by iniquitie: Is not this to take out of the hand of Sathan? Such as multiplies children by harlotrie, and encreases their rents by impietie, can they reioyce with *Jacob*, saying with my staffe and bagge came I ouer Iordan, and now God hath giuen me these bands: or can they glory with *Abraham*, I will not haue so much as the latchet of a shooe from the King of Sodome, least it should be said, hee it is that made *Abraham* rich. Good were it for such men, that the Lord in time of his mercy, and not in his wrath, would giue a purgation to cause them vomit by restitution, all that substance which wickedly they haue deuoured: for euen reprobate *Iudas*, at length shall cast
backe

back againe the wages of iniquitie: but happy is he, who repents in time, that euer hee tooke any thing out of the hand of Sathan, that so hee may get mercy, while it is to be found.

Sathan frames his temptations according to the estimation he hath of men.

He bids but a small price for such as hee knowes may be easily conquered.

But marke here yet further, in that he offers to giue vnto Christ, all the kingdomes of the world, how he can frame his temptations to men, according to that estimation, which he hath of them, great things offers he for them, whom hee sees cannot easily be conquered, but smaller for those, of whom he accounts lesser: euen as an experienced Marchant bids but a small price for that which is little in his estimation; but spareth neither gold nor siluer, to giue for that which he esteemes more precious, or may make him most gaine: there are some whom hee sees

sees to be so base creatures, that hee bids but a small price for them; so bought hee *Achan*, for a wedge of Gold; and *Esau*, for a messe of pottage; and many an intemperate man, like him, for a belly-full of drinke; so bought hee *Judas* to doe him seruice for thirtie pieces of siluer, and many a couetous man at this day, doth hee hire to lye, to sweare, to forswear, and deceiue, as wee see in buying and selling daily practised, for one very small piece of mony: whereas againe, of others hee esteemes so much, that hee offers them greater things to become his, as high honours, and rich rents; but to none did hee euer make so liberall an offer, as here vnto our Lord: *All the kingdoms of the world will I giue vnto thee, &c.* And this I marke to

S

make



This is their shame, who doe Sathan seruice for small rewards.

make the men of the world ashamed, who for smallest trifles make ship-wracke of their consciences, and bowe downe to Sathan to serue him. If there were no more but a sparke of true man-hood and courage in them, this were sufficient to beget in their hearts a disdaine of the Diuell, that they see in his estimation, they are but base creatures, and therefore hee thinkes by smallest trifles to make conquest of them.

If

*If thou wilt fall downe, and wor-
ship me.*

Hitherto wee haue heard Sa-
thans offer; now followeth
his petition: wherein wee haue to
see, what it is hee craues for his
offer: For, will hee, thinke wee,
at any time, giue any thing, ex-
cept it be for the better? if hee
giue any thing, it is to get thy
selfe for it. Hee gaue *Adam* an
Apple, and thereby made him
his owne slaue, if mercifully the
Lord had not recouered him:
hee offered *Esau* a melle of Pot-
rage, conditionally hee would
loose his Birth-right; and it is
his daily practise, to offer vnto
men, the things of this World,
but with such an hard condition,
as of necessitie bindes them to

Hee seekes
more from
men then
he is able
to giue vn-
to them.

If he offer
earth it is
vpon this
condition,
that wee
forlake
heauen.

The blind
folly of
men be-
witched
with Sa-
thans of-
fers.

for-goe their part of that heauenly Kingdome, and so, like blinded fooles, they lose them both. Alas, that men would alwaies remember that warning of our Sauiour, *If a man should gaine the whole world, and lose his owne soule, what recompence can it be vnto him?* What can Sathan giue vnto a man worthy of that which he would haue from him? Shall a reasonable soule, made to the Image of God, and redeemed by the bloud of God, come vnder the bondage and seruitude of Sathan, for the vaine shew of any perishing pleasure that Sathan can offer vnto it? The Lord open our eyes to discerne the deceit of this craftie Iugler, that wee may beware of him, that so oft as hee makes any offer vnto vs, wee may giue him that wise and

and couragious answere, which the fourtie Martyrs gaue the Deputie : *Putas ne tantum te datum nobis, quantum eripere contendis ?* Dost thou thinke that thou canst giue vs so much, as thou striuest to take from vs ?

But here the men of the world (I know) will obiect and say ; Is there any man so beastly, as to fall downe and worship the Diuell ? that is an impietic which all men abhorre to heare ; but would to God, they thought it also an abomination to doe it. Wee are commanded to haue no God but one, that is, to trust in him onely, to feare him, to loue, and obey him. Wee are also commanded to worship him not after our owne will, for that wil worship, *ἑτεροδουλεύειν*, is plainly condemned : in which of these

Many abhorre to be called Sathans worshippers, who abhor not to be so indeede.

As namely
they who
worship
the Lord
otherwise
then accor-
ding to his
owne will.

And they
in like
manner,
who serue
their own
beastly af-
fections.

Rom. 6. 16.

soeuer wee faile, we fall in among
them who are charged in Scrip-
ture, to be worshippers of Sa-
than: for, there the worshippers
of Idols of gold and siluer, tim-
ber and stone, which haue eyes
and see not, &c. and the worship-
pers of Deuils, are put in one
ranke: and though there be ma-
ny, who by corrupt iudgement,
faile not this way in the matter
of Gods worship, yet by reason
of their peruerse affection, and
heart not rightly set to the loue
and obedience of their God, are
charged also among those who
haue gone after a strange GOD.
Thus is the couetous man called
an Idolater; and the intemperate
man, said to haue his belly for
his God. And more generally,
euery man is declared to be a ser-
uant vnto that, whereunto hee
giues

giues. obedience, as hee that will not obey the Lord by sanctification of the Saboth, nor by sanctification of his owne body in that holy manner which GOD hath commanded him : or hee that in the pride and impenitencie of his spirit , careth not to deliuer all that hee hath; yea, himselfe both soule and body to Sathan: If these and such as they be, be examined according to the rule of the Word, it will be found, they are worshippers of Sathan in deede, how euer in their words, they say, it is an abominable thing to doe it.

Why
Christs
last an-
swere is
sharper
then any
of the for-
mer.

And Iesus answered, and said.

THIS last answer, which our Lord giueth to Sathans last temptation, is sharper then any of the former: teaching vs, by his example, that wee should not so much as here it required of vs without anger, that we should giue the glory of God to any other then himselfe, & especially to his aduersary. It is true that Sathan in all his temptations should be resisted: but sometime hee is to be repelled rather with a disdainfull reiecting of him, then with reasoning; as namely, when hee dare be so bold as to deny those grounds of Religion, which most iustly are to be holden for vndoubted truths, then is this answer meete for him; *Hence from me Sathan.*

For

For it is written.

THe testimonie our Sauour alledgeth against him, is out of *Deut. 10. ver. 20.* Out of which it is cleare, that in the matter of Worship, the Lord will suffer no Companion. *If yee come (said Samuel) to the Lord, with all your heart, then put away the strange Gods from among you; for yee cannot keepe both. If God be the Lord, (said Elijah) then follow him; if Baal be hee, then follow him;* the Lord can suffer no halting betweene two. Out of which it is euident, that the Aduersaries, while they part the worke of our saluation, ascribing part of it to Christs satisfaction, and part to humane satisfactions: while againe they part the worke of mediation

In worship the Lord can suffer no companion.

1 Sam. 7. 3.

Papists worshipping others with God, guilty of Idolatry.

diation, ioyning others with Christ in it. Making some prayers to God, and some to creatures; making some religious bowing of the body to the Lord, and some religious bowing of the body, which they thinke lawfull to giue, vnto Saints; not reseruing falling downe for worship to God onely, doe faile against this Commandement, and how euer they please themselues with distinctions, thinking to hide their sinne vnder a couering of words, yet this most cleare word of the Lord doth conuince them of the crime of Idolatry.

How the distinction of *ἀσλεια* and *ἀγτεια*, doth not excuse them.

They say that the worship of *ἀγτεια* they giue vnto God onely, as due vnto him. To Creatures, they giue no more but the worship of *ἀσλεια*: But against their owne distinction, sometime they teach,

teach, that λατρεία may be giuen to others than vnto God. And if we take these words according to the vse of Scriptures, it is cleare that these two are indifferently vsed for one: the whole seruice men owe to Christ is comprised vnder the word δουλεύειν, *Rom. 16. 18.* And the Apostle condemnes the *Galatians* of Idolatrie, because they gaue the worship of λατρεία, to those things which by Nature are no Gods; ἐδούλευσάν τε τοῖς μὴ φύσει ὄντι θεοῖς: which manner of reasoning were not forcible, if this distinction of the Papists were true, that the worship of λατρεία may be giuen to those which are no Gods, according to the vse thereof in Scriptures.

But what euer they meane by these words of Worship, why do they bowe the knee to things of Gold,

Religious bowing of the knee to creatures a note of Idolaters.

Gold, siluer, and stone? they cannot say, it is for ciuill reuerence; for, their Images haue not eyes to see them, nor tongues to answer them. If it be (as it is) for religious Worship; why doe they not remember, that by this, the Lord distinguisheth true Worshipers from false; *I haue seauen thousand that neuer bowed their knee to Baall?* and that the three Children are commended, for that they would not bowe the knee to fall downe and worship *Nabuchadnezers* Golden Image? Or how can they excuse their offering of Incense to their Images, seeing it is commanded to be offered vnto God himselfe: and the Iewes are condemned for offering Incense to the brasen Serpent, and to *Baal?*

Leuit. 2. 1.

2 King. 18.

*4.
2 King. 23.*

5.

Where, if they obiect vnto vs
that

that we doe great wrong, in comparing their Images, which are of Saints now glorified in heaven, with the Images of *Nebuchadnezzar*, of *Baal*, &c. I answer, wee acknowledge a great difference betweene the Saints of God, and those falsely reputed Gods of the Heathen; but, in this point, wee affirme, it is no lesse Idolatry to giue religious worship to the Saints, or their Images, then it was for the Iewes to giue it vnto *Baal*. It is true, *Paul* and *Barnabas* are more excellent Creatures, being the chosen vessels of the liuing God, then *Iupiter* and *Mercurius*, yet to giue religious Worship to them, is no lesse Idolatry, then to giue it to *Iupiter* and *Mercurius*: for, if they be compared in this point, *Paul* and *Barnabas*, are no more Gods, then

An objection of the Adversaries answered.

then *Baal, Iupiter, or Mercurius.*

Worship
and the
glory of
saluation
should be
referred to
the Lord
onely.

But to returne: let vs for our owne instruction take diligent heede, to those things which the Lord hath reserved to himselfe onely, and be content with those things which hee hath offered vnto vs. Where hee saith; *Thou shalt worship the Lord thy God onely*, farre be it from vs to breake that limitation, by giuing any part of his worship vnto another: *I will not* (saith the Lord) *giue my glory to another*; that which the Lord will not giue, how dare man be so bold as to giue that vnto another? what greater glory hath the Lord, then the glory of a Sauour, and Redeemer? hee made vs, wee made not our selues. What greater glory hath hee, then that hee is *the Father of lights, from whom euery*

euery good gift doth descend? shall wee take this glory, and giue it vnto another? shall wee seeke from another the fulfilling of our necessities then from him, is there any eyther more willing to help seeing hee is our father? or more able, seeing hee is almightie? Shall I goe to him by another Mediator, then by his Sonne, seeing the Father hath proclaimed; This is my Sonne, in whom I am well pleased? Or, shall we ioyne other Mediators with him, seeing the Apostle saith; Hee is able to saue perfectly all those that come to God by him. From such impieties the Lord deliuer vs for his great names sake; to whom be all praise, honour, and glory for euer. Amen.

F I N I S.



MEDITATIONS
for Instruction and
Consolation.

Very profitable, and right
necessary, for every Chri-
stian to read.

P S A L. 119. 15.

*I will meditate in thy precepts, and
consider thy wayes.*

L O N D O N :
Printed for *John Budge.*
I 6 I 2.



MEMORANDUM

for the consideration of
the Board of Directors

of the
Company
dated
the 1st day of
January, 1900

Resolved, That the
Board of Directors
do hereby approve
the same

Attest
this 1st day of
January, 1900



MEDITATIONS
for Instruction, and
Consolation.

The glory of Brittaines Ile.



Very Kingdome glorieth of their priuiledges; we haue our owne also, wherein wee are nothing inferiour to them, but let this be the greatest glory of our Ile, that 2600. yeeres agoe, the Lord promised to *giue the ends of the earth for a possession to Christ*, which in our time (blessed be his holy name for it, is abundantly performed.

The Law came forth of Sion, the Word of the Lord from Ierusalem, and with a speedy course ouer-shadowed this Ile with the brightnesse thereof: whether it was by *S. Paul*, as *Theodoret* affirmes, or by *Simon Zelotes*, as *Dorotheus* and *Nicephorus* witnesseth, or by *Ioseph* of Arimathea, as many testifie: sure it is, by some, either Apostle, or Apostelique man; soone after the death of our Lord, from Gentilisme we were conuerted to Christianitie: long before that Papistry, or papall power was knowne in the world: for which, by the testimonie of the aduersaries themselues, euen they who dwell in the Northmost part of the Ile, are honoured with the stile of ancient Christians; *Scoti antiquiores Christiani.*

*A warning to the Ile of great
Britaine.*

AS the going forth of the Sun
is from the one end of hea-
uen vnto the other; rising in the
East, and running on (like a migh-
tie man) in his course, toward the
West; so hath the light of the
Gospell, from them in the East,
shined towards vs in the West:
where now it stands more mar-
ueilously then the Sunne did in
Gibeon, in the dayes of *Ioshua*,
till the fulnesse of Gentiles in
these parts, be brought into the
Tents of *Sem*. And sure we are,
it shall stand like a cleare light in
the Firmament of his Church,
till all his Saints be gathered to-
gether.

Psal. 19.

Ios. 10.

Now the Candlesticke is re-

T 3

moued

moued from them in the East, the Sun is gone downe ouer their Prophets, & darknes is vnto them in stead of diuination. While we haue the light, let vs walke in the light : for woe shall be to vs also, if the Lord depart from vs.

*Time of Grace how dispensed
by the Lord.*

2. Cor. 6.

THe time of grace is called by the Lord, *an acceptable yeere,* or *day of saluation*, to tell vs it is but short, and therefore wee should redeeme the time. Some dayes are longer, some shorter : but all of them are limited, and come to their end. The Iewes had a faire long Summer day of Grace, fixteene hundred yeeres dwelt the Lord with them, as
with

with his owne peculiar people: and their Father, *Sem*, was the first, vpon whom God vouchsafed this happinesse and honour, as to call himselfe his God, *bles- sed be the God of Sem*: from them hath the Lord remoued to the house of *Iaphet*, and other fixe- teene hundred yeeres hath hee beene alluring *Iaphet* to dwell in the tents of *Sem*, offering mer- cy and grace to their severall fa- milies, according to his wise and gracious dispensation, and among the rest, he hath also vouchsafed to visit vs. Oh that we knew those things which belong to our peace.

The course of the Gospell.

O Ther Trees when they grow,
 doe fasten their rootes in the
 earth, and send their branches
 toward heauen, but the Gospell
 is such a Tree of the Paradise of
 God, as hath the roote of it in
 heauen: for, it bred in the bosome
 of the Father, but the branches
 grow downward, to the earth, that
 we may eate of the three-fold fruit
 which grow vpon it, *Righteous-*
nesse, Peace, and Ioy. Wee neede
 not now to say, *Who shall ascend*
into heauen? The Word is neare thee.
 If wee be not refreshed with the
 fruit of that heauenly Paradise,
 the fault must be in the want of
 good will in our selues, not the
 want of a good occasion, seing the
 Lord hath turned the branches
 of

Rom. 10.

of this tree of life downeward toward vs, that the more commodiously we might eate of the fruit thereof.

The triall of a true Gospeller.

IN the Gospell there is a truth, and a power: the truth is embraced by many professors, the power is knowne to few. Now it is thought religion good enough, if a man receiue the truth (so great is our corruption) not remembering that truth knowne, shall, but conuince them who by the power thereof are not conuerted to walke after it.

*A golden Rule for the vse of
things indifferent.*

ALl things which are lawfull, are not alwayes expedient: where the lawfulness is certainly knowne, aduise on the expedience; and when thou art resolued of both, yet remember it is not good to come vnder the power of any thing: custome drawes a carnall man to necessitie, that hee cannot want that which he hath beene vsed to haue: but so to vse the creature that thou keepe thine heart free, vnthralled with the seruitude thereof, and ready at all occasions to want it, is the perfection of him, who hath learned, while he walkes vpon earth, to haue his conuersation in heuen.

Three

Three helps to a godly life.

THere are three things which helpe a man to liue godly. as *Dauid* records, who found it by his owne experience: *Determination, Supplication, Consideration.* *Determination* is first, by it we resolve and conclude to liue a godly life: *Supplication* is second, for without helpe obtained of God, our determinations soone vanish: *Consideration* is the third, whereby we examine our selues, whether or not, we haue done as we determined. *Determination* helps vs to beginne to doe well, and this purpose would be renewed euery morning *Supplication* holds vs forward continuing in well doing: and consideration brings vs home, when we haue gone astray.

I

Psal. 119.
57.

I may say, happy is that man in whose life one of these three is alwayes an actor.

A spurre to Repentance.

HEe that goes downe to the graue, saith *Iob*, shall come vp no more ; namely, to liue here on earth , as he was wont to doe: he that goes to a farre countrey, goes from his friends, in hope to come backe againe; it is not so with him that goes to the graue: and therefore it is a point of great wisdome , in time to doe what thou hast to doe. What wee learne not one day, we may learne another, and so long as wee haue time, what wee haue left vndone at onetime, wee may doe at another: but if we dye not well, wee shall

shall not returne to dye better ;
where the tree falles, there it lyes :
and such as a man is when hee
dies, such abides he for euer : let
vs therefore so liue, as learning to
die; happy is the man who wil not
liue in that state, wherein he dare
not die.

The gaine of Godlines.

THe Apostle saith, that Godli-
nes is great gaine , and the
Psalmist, that there is fruit for the
righteous, but what we gaine by
godlines, and what fruit growes
on the tree of righteousness, is not
well knowne in this life: here, of all
men they who are godly seeme to
most miserable, because they
must suffer many persecutions :
but as the sweet grapes of the vine
tree

tree are gathered in the vintage; and the fruit of the husbandmans labour, comes home in the harvest: so doth the gaine of godlinesse, in the houre of death: when all other comforts forsakes vs, then godlinesse lets vs taste of her fruits, peace and ioy in the holy Ghost.

Grace of thanksgiving.

AS a vessell by the scent thereof tels what liquor is in it: so should our mouthes smell continually of that mercy, wherewith our hearts hath beene refreshed: for we are called vessels of mercy.

Sathans

Sathans defiance.

IT makes no matter what our enemies be, though for number, Legions; for Power, Principalities; for subtilty, Serpents; for crueltie, Dragons; for vantage of place, a Prince of the Ayre; for maliciousnes, spirituall wickednes, stronger is he that is in vs, then they who are against vs; nothing is able to separate vs from the loue of God. In Christ Iesus our Lord, wee shall be more then conquerours.

A warning to battell.

HE shall not be in heauen with the Church triumphant, who liues not on earth a member

ber of the Church militant, I, suppose thou hast no enemies without, and knowest no externall crosse to trouble thee, thy chiefe enemy and most dangerous is the corruption of thy owne heart within thee, against which if thou fight not with the daily weapons of the word and prayer, thou art a captiue, and at a cursed peace with Sathan. And yet alas how many are so, liuing in securitie, neuer grieued, nor troubled, with their inhabitant corruption?

Gedeons armie.

OF thirty thousand men, that rose at the sound of *Gedeons* Trumper, onely three hundreth, after triall, were found meeete for the battell: and of many

many thousands, who now, at the sound of the Gospel, makes a shew as if they would follow Christ in his warfare, few wil be found after triall, to receiue the crowne; for many are called, but few are chosen: let euery man take heede to himselfe.

Three most excellent vertues.

THese are Faith, Loue, and Patience; he who is partaker of them, is a possessor of all good, which is to be desired: for by Faith he possesses Iesus Christ, & all his blessings: by Loue he possesses his neighbour, and hath ioy of all the good which is in them: and by Patience he possesses himselfe.

*A watch-word for impenitents,
now under grace.*

Sinnes done against the Law, may be cured by the grace of the Gospell: but if grace be despised also, and the more thou heare the Gospel, the more thou grow in prophanenes; wherewith then shall thy disease be amended? may we looke for an other Sauour, or is there a new sacrifice to be made for sinne? No, it is the last age, God hath sent his last message, and hath applied to men, his last and strongest medicine, if this mend thee not, there remaines nothing but a looking for of fearefull iudgement, and violent fire, which shall deuoure thee.

Thamars

Thamars reuenge.

T*Hamar* to be reuenged vpon
Iuda her father in law, allured him to commit incestuous adulterie with her. Like vnto this is all the reuenge of carnall men, who to the ende they may hurt others, who hath offended them, spare not to hurt themselves first, and sinne against their owne soule: hee shall be soonest, and best reuenged, who remits vengeance vnto the Lord.

True life.

ALL men naturally loue life, but true life is only knowne to the sonnes of God. In the Vegetatiue
V 2 life,

life, whereby creatures grow from a small estate to an higher, the trees of the field ouercomes man. In the sensitiue life, many beasts excels him, they see, they smell, they heare, &c. better then hee. And as for the reasonable life, do we not see many reprobates hath it, who shall neuer see the face of God. Yea, Heathen Philosophers, hath excelled Christians in the vse of reason. Oh, that men did consider this, who now know no life but this to eate, and drinke, and grow: why doest thou place thy life in that, wherein beasts and reprobates are thy companions. Let vs seekethat life which none can haue, but the sonnes of God. *Let thy tender mercy come vnto me, that I may liue, for thy law is my delight.*

*Psal. 119.
77.*

Sufficiencie

Sufficiencie of eternall life.

IF one Sunne set, by God in the firmament, giues, by course, sufficient light to all the inhabitants of the earth, and yet neither diuided, nor diminished in himselfe. May wee not thinke much more, how that glorious light shall illuminate all, and comfort all the elect of God, not being the lesse to any one, that many are partakers of it.

Pleasures of this world.

MAny things bewrayes the vanitie of worldly pleasures, but this aboue all, that if they did continue, they would turne into

intollerable paines. Let the worldling make his choise, what best pleases him, let him haue it without any exchange, a short time shall force him to confesse it is a vexation.

*Beginnings of sinne, should
be resisted.*

Mal. 2. 15.

IT is a notable precept euer to be remembred, in all our actions, *keepe your selues in your spirit*: if the fountaine be dried, the riuer decaies, and if sinne be stopped in the heart, the flux thereof is easily dried vp, for out of the heart comes murther, and adulteries, &c. As a cockatrice is most easily slaine in the shell, so sinne in the first conception, before it gather strength: but here is our folly, we
fight

fight not with it, when it is weak :
and therefore cannot withstand it,
when it is strong.

Vanitie of this life.

IT is strange that men should
loue to liue here, where beasts
are partakers with him of all that
he hath, and not long to ascend
where hee shall liue a companion
to Angels; where wee dwell, the
Spider builds in our most light-
some lodgings, the Rats vsurpes
a residence, in our carued feelings;
the flies partakes of our meates
and drinke: yea, the wormes with
in vs, feede vpon our selues and
yet it is strange, that man called
to a liuely hope of a better life,
should not long to enioy it.

*The cursed condition of
the wicked.*

IN the same field, wherein *Ab-
lon* raised battell against his fa-
ther, stood the Oake that was his
gibbet : the mullet whereon hee
rode was his hangman, for the
mulet carried him to the Tree,
and the haire wherein he gloried,
serued for a rope to hang. Little
know the wicked how euery thing
which now they haue, shall be a
snare to trap them, when God be-
gins to punish them.

An euill conscience.

THere are many euills flowing from an euill conscience, this is one, it bindes vp the mouth of the soule, that it dares not cry for mercy, for it is, saith S. Peter, a *good conscience that makes request to God.* Euen among men amitie makes libertie, and man dares not speake to his brother offended, before reconciliation: with that boldnes then shall hee that stands a rebell to God, make supplication to him. If wee aske not, how shall it be giuen vs? If we repent not, how shall we aske? Let vs therefore by daily repentance, purge our heart from an euill conscience, that so in our neede, wee may finde accessse to God.

1 Pet. 3.

As

As the defects of a ruinous house, that is not water-right is not knowne in faire weather, but in foule : so an euill conscience seemes oft-times to be good enough, till the day of trouble come. *Jacobs* sennes counted little of the selling of *Ioseph*, till twenty yeares after it, they were hardly handled in *Egypt*. Let vs try our selfe entirely, and be loth to harbour this guest, which will not faile to trouble vs within, so soone as trouble shall arise vnto vs without.

Men of honour.

AS finest garments are consumed by mothes and gold, if it rest, by rust, and most excellent trees, want not their own wormes, which

which by time destroy them : so honourable men, hath their owne corruptions, but this for common is the disease of them all, that they looke more narrowly to that seruice, which their inferiours are bound to doe to them, then to their duties which they are bound to doe to their superiours, looking downe to take from men, and not vp to giue to the Lord, that honour, which is due vnto him.

*The profit of spirituall
exercises.*

HEe who would entertaine fellowship with God, should aboue all delight, in the spirituall exercises of the word and prayer. The word is as the Mother, and
prayer

prayer as the nurse of euery grace in Gods children ; by the one God speakes vnto man , by the other, man speakes vnto God: and therefore is it, that Sathan, who enuies the fellowship of man with God, troubles man especially in these two, tempting him most craftily then , when hee goes to the word, and prayer.

Bodily exercises.

BOdily exercise, saith the Apostle, profits little, and therefore should be sparingly vsed. Many vnder pretense of the recreation of their bodies, if they quench not the spirit , at least grieues it, like as if one to coole his body of vehement heate, should runne so farre in the water,

ter, that hee drownes himselfe. Experience may tell such, as make conscience of their actions, that immoderate externall exercise, encreases guiltinesse, and diminishes grace. It is a point of great wisdom, here to keepe moderation.

Friendship of the world.

IT is the surest estate, suppose somewhat sharpe, to liue contemned of the world, wanting her friendship and allurements: it makes vs more humble in our selfe, & more wise toward others.

The

The deceite of sinne.

HE who will looketo the fruit of sinne , shall not easily be snared with the deceit of it, that for which a man sinnes, bides not with him, onely the guiltinesse remains, which he contracted, to obtaine his apparent good : If a man remembred this, hee would be loath to make his guiltinesse greater for a good, which will not bide with him.

Mother

Mother-sinnes.

EVERY sinne would be resisted, but especially Mother-sinnes, professed enemies to vertue, Vipers, which can not liue, but vpon the life of him that entertaines them: such as Pride, Passion, and Pleasure. Every one of these Captaines is like Goliah, in Sathans armie: vnlesse a man come against them, in the name of the Lord, armed with his grace, hee can not stand before them.

Pride.

PRide (saide *Augustine*) is *grandis in oculo trabes*, a great beame in the eye, which neither lets a man get a right sight of his

his God, nor of himselfe, nor of his neighbour. It is *Primogenitum diaboli*, sathans first borne : by it, the Serpent lurkes at the roote of euery high Cedars, to vndermine it, for he knowes there is nothing so high, which by pride is not easily brought lowe, *Lucifer* falling from heauen, and *Nabuchadnezzars* golden head, for his pride soone turned from his throne, to the fields; and manners of beasts, among innumerable moe examples, may serue to proue it.

Antidote for Pride.

THE best Antidote for this poison is Humilitie, *Superbia tumor est non magnitudo* : Pride is a swelling, but no greatnesse, but this

this makes a man little in his own eyes: yet in very deede, great both with God, and Man. It is a vertue in any man, but most of all in a man of honour, *Magna prorsus virtus humilitas honorata*, the highest buildings, hath the lowest foundations. *Magnus esse vis? a minimo incipe. Cogitas magnam fabricam construere? celsitudinis de fundamento prius cogita humilitatis.* Wilt thou be great? begin at the lowest degree. Doeſt thou thinke to reare a great building of height? thinke first vpon the foundation of humilitie. τὸ πρῶτον φιλοσοφίας ἀρχή. This is the beginning of all Philosophy.

Aug.

Naxian.

Perfect

X

Passion

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*Passion.**De ira
cap. 5.*

PAssion, or inordinate com-
 motion of the minde, is an vn-
 ruly euill, said *Lactantius*: it makes
 a man rage without moderati-
 on, more turbulent then the ra-
 ging sea; it defaces his counte-
 nance, were it neuer so pleasant,
 it felters his tongue, were it neuer
 so eloquent; it fiereth the eyes,
 which are conduits of water; it
 captiues the vnderstanding, which
 is the ruler of the whole man,
Perit omne iudicium ubi res tran-
sit in affectum: all iudgement is
 lost, when the matter commeth
 to passion.

Remedy

Remedy of Passion.

THe best remedy for it, is that heavenly grace of patience, flowing from faith, and loue, three of the most rich, and rare iewels, wherewith a Christian can be adorned: for by faith we possesse Christ Iesus, and haue right to all his benefits; by loue we possesse our neighbour, reioycing in their good, as if it were our owne: and by patience we possesse our selues, and becomes Maisters of our own wits, senses, words, actions, and all: this is Christian fortitude, and in very deede, the highest point of manhood: *fortior est qui se, quam qui fortissima vincit*: He that conquereth himselfe, is stronger than he which vanquisheth most strong things.

Pleasure.

PLeasure is a Pest, so much the more perillous, in that it is more plausible then others, spreading out it selfe into as many branches, as there are in men affections: for all are not miscaried after one sort. *Trahit sua quemque voluptas*: Euery man as his pleasure leades him. Inuincible *Alexander* vanquished in peace, with the pleasures of his mouth: Wise *Salomon*, temperate of his mouth, ouercome with the pleasures of his flesh: yea if they be not ruled by grace, the conceit of their honour makes them all generally dreame of this priuiledge, and imagine it to be their owne, that *quod lubet, licet*, and in this pit hath perished many a worthy man.

The

*The remedy of inordinate
pleasure.*

THe remedy of this euill, is the
feare of God, and therewith.
all feruent and continuall prayer,
that the grace of God, *which hath
appeared, and brings saluation to
men, may teach vs to deny all vn-
godly lusts, and to liue holily (toward
God) soberly (in our selues) and
iustly (toward men.)*

*A meete answere for Dauids
question,*

PSAL. 119.

THere is a question propoun-
ded by *Dauid*, & it were good
for vs to consider; that wee might
prouide in time an answere to it :
*whether shall I goe from thy pre-
sence,*

*sence, or where shall I flee from thy spirit? If I ascend to heauen thou art there : if I lye downe in hell thou art there : what then, if there were a way to goe from him , yet is there not a way to liue without him : all that goe a whooring from him shall perish, where away Lord shall wee goe , seeing thou hast the words of eternall life. Shall we then bide with thee, because wee cannot doe otherwise: Nay Lord, albeit we might, which is impossible , flee from thee, yet is there none worthy to be loued like vnto thee; as we cannot flee from thee for thy power , so wee will not flee fro thee for thy mercy. The wrath of man, may be eschewed by flying from him, as *Jacob* did flying from *Esau* , the Lords wrath is onely pacified by running vnto him.*

Achitophels

*Achitophels heires who
they are.*

THe men of this world are wise
in things without them, but
fooles as concerning themselves,
like to *Achitophel*, who put his
house in order, and hanged him-
selfe: what greater folly then this,
he ordered his house, and ordered
not his heart: and therefore in
the perturbation of his minde,
went he to the place of confusion.
Many heyres hath he left behind
him, who orders wisely all things
concerning their bodies, but suf-
fers, yea, præcipitates foolishly
their soules into perdition.

Selfe-murther.

A *Chitophel* and *Iudas*, who hanged themselves, were both worthy to be hanged, yet were they twise miserable, because they died twise guilty: the one of *Dauids* blood and his owne: the other of the blood of Christ, and his owne also. He that is slaine innocently, by an other, leaues his blood behinde him, that cries for vengeance on him that shed it: but the murtherer of himselfe carries the guilt of his owne blood with him, and so goes away both a murtherer, and a murthered.

Desertions.

Desertions.

I Thinke a two-fold disease may befall a godly man: one, wherein the spirit of God relents in him his former operation, whereof ensues a decay of the sense of mercy, trouble of minde, and great inability to any spirituall good: the other, when by extremities of bodily diseases, reason, and memory deserts him, but sure I am, neither of these can be preiudicial to his saluation, which is grounded not in man, but in the vnchangeable God. *Because thou art not changed, therefore wee are not consumed.*

*A Christians answere to Sat-
thans accusatiours.*

VVHy troubles thou me by
laying my sinnes to my
charge? I know I haue many waies
offended my God, but this com-
fort I haue, that what euer I haue
done to offend him, through his
grace, is the matter of my griefe,
but what I haue done against
thee, to the hinderance of thy
kingdome, I allow it, and reioyce
in it, wishing from my heart I
were able to doe more for the
destruction of thy kingdome, both
in my selfe, and others.

Sathan

Sathan enemy to prayer.

WHen the Apostles were going to pray, then the Pythonisse perturbed them : and no maruell that Sathan who interrupts not men in other actions, interrupt them in Prayer : for as hearing of the word preached is the mother, so Prayer is the nourisher of all Christian vertues in vs.

A preachers comfort.

LYdia conuerted, entertained the Apostles into her house, and the Iaylor, who before straited them with iron bands, being conuerted, ministred to their necessities: such as get grace by the Gospell,

pell, will not faile to giue comfort to the instruments, by whom they receiued it. It may content a Preacher that hee shall want comfort of none but those of whom GOD wants his glorie: where the Lord gets not his part, what maruell thou get not thine?

*After great comfort, looke
for temptation.*

TWO sundry times was Christ proclaimed the Son of God, by an audible voice from heauen: first, when hee was baptised at Iorden, and then immediately was he tempted in the wilderness: Secondly, when hee was transfigured on the Mountaine, and then shortly after, was hee troubled in the garden. As *Elias* after

after he had gotten a double portion, got forty dayes fasting : so Gods children, when they receiue double comfort, are to prepare themselves for double temptation.

*How the wicked runne post
unto hell.*

AS they who run post change their horses, when one is weary they mount vpon an other : so the wicked, when they are weary of one sinne, fall to an other : weary of one beastly affection, they make hast in their madnes to mount vpon another, as if riding vpon one were not sufficient to bring them soone enough thether.

Their

Their miserable end.

BVt if they were wise, they would draw the bridle, consider their course, and thinke vpon their end, they thinke not in their life, that sinne is terrible, they feare and abhorre nothing but death: but how farre they are de-
ceiued, the end shall declare, then shall their sinnes in such sort terrifie them, that to be quit of the sight of sinne, they shall seeke death, but shall not finde it: there will be their last, and desperate voice, Oh that the hills & mountaines would fall vpon vs, and smother vs !

Against

Against sinfull lusts.

A *Braham* was content for the loue of the Lord, to slay and sacrifice his sonne with his owne hands, and the Lord accepted his will for a deede, and a cleare declaratour of his loue. Now said he, *I know thou louest me.* But alas, O my soule, wherein wilt thou shew thy loue to the Lord thy God, if thou be not content to forgoe a vnlawfull pleasure for the Lords sake, and to slay the life, not of thy lawfull sonne, but of thy vnlawfull affection? If thou doe it not, how shall the Lord say of thee, as hee said of *Abraham*? Now I know thou louest me.

The

*The patience of God should
not be abused.*

LEt men remember, that suppose the mercy of GOD be everlasting, yet his Patience is limited: it is called a long patience, and long suffering, but neuer a everlasting patience: happy therefore is he, who before the time of Gods long patience be finished, gets within the compasse of his enduring mercy.

Pride.

AS Pride was the first sin powdered into our nature, so it is last in departing: for pride is such a sinne, as rises of the ashes of other sinnes.

The

The loue of Christ.

IT is not a great thing to loue that which is seene, whether truly good, or apparant onely; but to loue him, whom yet wee haue not seene. 1 *Pet.* 1. is the worke of a great Faith: yet great reason there is, why wee should doe so, what visible thing should be loued comparable to him that made it? and the more should we loue him, that for loue of vs, he became like vs, but so that hee is the fairest among the children of men. When he was transfigured, his face shined like the Sunne, but now the brightnes of his face far surmounts the glory of the sunne: among all the creatures none in beauty comparable to him. Alas that we long not, more then wee doe to see him.

*A soule stretching out her
wings to the Lord.*

O My soule, what hast thou to doe here in this earth? thou camest from aboue. Shall these visibletings snare thee, and detain thee from the inuisible God, from whom thou came? Except it be to fight, for a time, the Lords battels, that thou mayst be crowned, and so leade so many as thou mayst captiues vp vnto him, that so thou mayst follow the Lord who ascended on high, & for thy sake, led captiuitie captiue.

Circum-

Circumspection needfull.

E*vah* looking where God forbade her: *Dinah* wandring: *Dauid* intermitting spirituall exercises, became a ready pray to the enemy, the corrupt nature of man not kept with a narrow circumspection, is easily carried into captiuitie, but not so easily recovered. The euill may be contracted in one day, which in many dayes can not be amended. O my soule therefore learne to walke the more circumspectly.

An awe-band for the heart.

AS the Lord is omnipotent, so is hee omnipresent, hee is secret in his wayes, and when hee

goes by vs, wee see him not. *Iob* 9. 12: but goe where we will, he is alway with vs, to see vs when wee see not him, no more then *Gehazi*, when he tooke the bribes of *Naaman*, saw the spirit of *Elijah* that went with him. Oh, that we could remember this, that what euer we doe, we are vnder the eye of God, that so with *Henoch* wee may walke with God in all that we doe, seeking to please him, and be approued of him.

The desire of a godly soule.

WHen the Lord came to the graue of *Lazarus*, hee wept, and cryed with a loud voice, *Lazarus* come forth, and as he commanded so was it done: Oh Lord, that thou wouldst come
with

with the like affection to me, and visit this graue, and monument of my corruptible body, wherein my soule is imprisoned, yea, buried after a sort, that it can not mount vp to walke after thee. Cry vpon mee Lord with thy powerfull voyce, that I may come out; let me not lye any longer in this graue; command them to loose my bonds, that euen while I am in the body, I may goe out of the body, and follow thee.

Three rankes of sinnes.

OVr sinnes may be reduced to three rankes. 1 Defections. 2 Transgressions. 3 Rebellions. by the first wee faile in doing the good, wee should doe: by the second we passe our bounds, and

doe the euill wee should not: by the third, men comming to the deepe of sinne, fall into the contempt of God, and at length to rebellion, of the first and second wee are guilty. The Lord deliuer vs, that we fall not into the third.

A precept neuer to be forgotten.

T*Ake heede to thy selfe.* This is a precept most necessary to be practised: The Lord is said to number our steps, to ponder our pathes, to weigh our selues: and Sathan is said to winnow vs, and to consider vs: what great neede haue wee then to consider our selues?

The

*The fruitlesse care of
worldlings.*

WOrldlings take paines in their life to provide for others, who will not so much as remember them when they are gone, *for his place shall know him no more.* Where is the fruit of thy labours, O wretched worldling, in the heauen? Thou hast laide vp no store for thy selfe there, for thou neuer had a care to make thy selfe friends there of the riches of iniquitie: what hope then canst thou haue to be receiued into those euerlasting mansions? for comfort of the earth where is it? all the fruit of thy labors thou must leaue to another, who will be blythe to burie thee in the earth.

Oh that men could remember this. Or it belong the earth will refuse to beare thee, thy body will refuse to lodge thee, thy friends will no longer retaine thee, and who then shall receiue thee? If the Lord also refuse thee and bid thee depart from him, where away wilt thou goe for comfort? O man, make peace with thy God in time!

Couerings of sinne.

AS *Adam* after his transgression couered his nakednes with figge-tree leaues, so is it Naturall to his sonnes, to seeke couerings to their sinnes; but of all it offends the Lord most, when men seeke to couer their sinnes, vnder the garment of God, this was obiected
to

to the Iewes, *Mal. 2. 16.* who covered their adulteries with a shadow of diuorcements allowed, as they thought, by *Moses*, and is yet practised by the Atheists of our time, who bring defences for their sinne out of the word of God: for such mockers heavy iudgements are prepared.

Knowledge and Deuotion.

AS a Bird that hath but one wing cannot flye the right way: so a Christian wanting any one of these two, cannot serue God in a right manner: yet seldome goe these two together, for some haue Knowledge without Deuotion, and others haue Deuotion, but without Knowledge. None of these are good, but the first

first is the worst of the two : for the servant that knowes his Masters will and doth it not, is worthy of double stripes.

*A discoverie of the vinity of
worldly honour.*

MAN in his best estate is altogether vanitie ; his highest honour is like the vanishing shadow on the tops of mountaines when the sunne goes downe. Put him in his chariot of triumph , let it be drawne with horses of price, yea, if hee can, with stately Lyons ; let him be decked in most gorgeous manner, as *Herode* was on his birth-day, these two interrogators shall soone discover his vanity.

First what hath he vpon him, or
about

about him which is his owne :
hath he not borrowed from eue-
ry creature to make vp himselfe a
begged glory? garments from
beasts of the earth, feathers from
foules of the ayre, pearles from
fishes of the sea, silkes from cree-
ping wormes, and beasts : and
wormes, and fishes, at length shall
deuoure his flesh, in a recompence
of that, which they haue lent him.

And Secondly, that which hee
hath, how long shall hee haue it,
the Samaritane Prince, who this
day leaned on the kings shoulder,
and the next day was trampled
vnder the peoples feete, stands vp
among innumerable examples to
witnesse how mutable, and vaine,
the glory is of flesh. Surely, as
Nabuchadnezzars image had a
head of Gold, but feete of Clay,
so is it with all worldly honour,
glorious

glorious in the beginning, but it ends in dust, and ashes.

*Euery day should shadow
our death.*

THe end of euery day is a shadow of the end of our life: our lying downe in the bed vnder couerings of clothes to rest vs, till the morning, should remember vs of our lying downe in the graue, vnder the couering of moulds. The sting of sinfull pleasure nor perceiued in the day, doth sting more liuely the conscience of men in the night, when they examinethemselues on their beds, and all are at quiet, no sight presented to the eye, nor sound to the eare to distract the minde, then conscience speakes the more loudly,

loudly, to warne a man of his finnes : and this may forewarne vs, that if we doe not vnfainedly repent vs in time, our finnes will much more trouble vs in the end of our life: let vs not keepe such a serpent in our bosome.

Contentment to dye.

I Desire not to out-liue the time, whether it be long or short, appointed to mee of the Lord. I know hee is permanent *Iehoua*, death cannot take me from him, but restore me to him. Prophets dye, and people to whom they speake, die also, *but the word of the Lord endureth for euer*: and no word spoken in his name, shall fall to the ground. I know it shall not be well with the wicked, though

though I see not their end, and
thy Saints shall haue cause to
praise thee, and say there is fruit
for the righteous.

Glory be to God.

*Si quid feceris honestum cum
labore, labor cito abit, si quid tur-
pe cum voluptate, turpitudina-
net, voluptas abit. Aul: Gel.*

FINIS.



THE
BAPTISME
OF CHRIST:

VWherein the typicall *Goel* is
compared with the true, and is
shewed how CHRIST, our
kinsman, is made our right
REDEEMER.

MARKE I. 9.

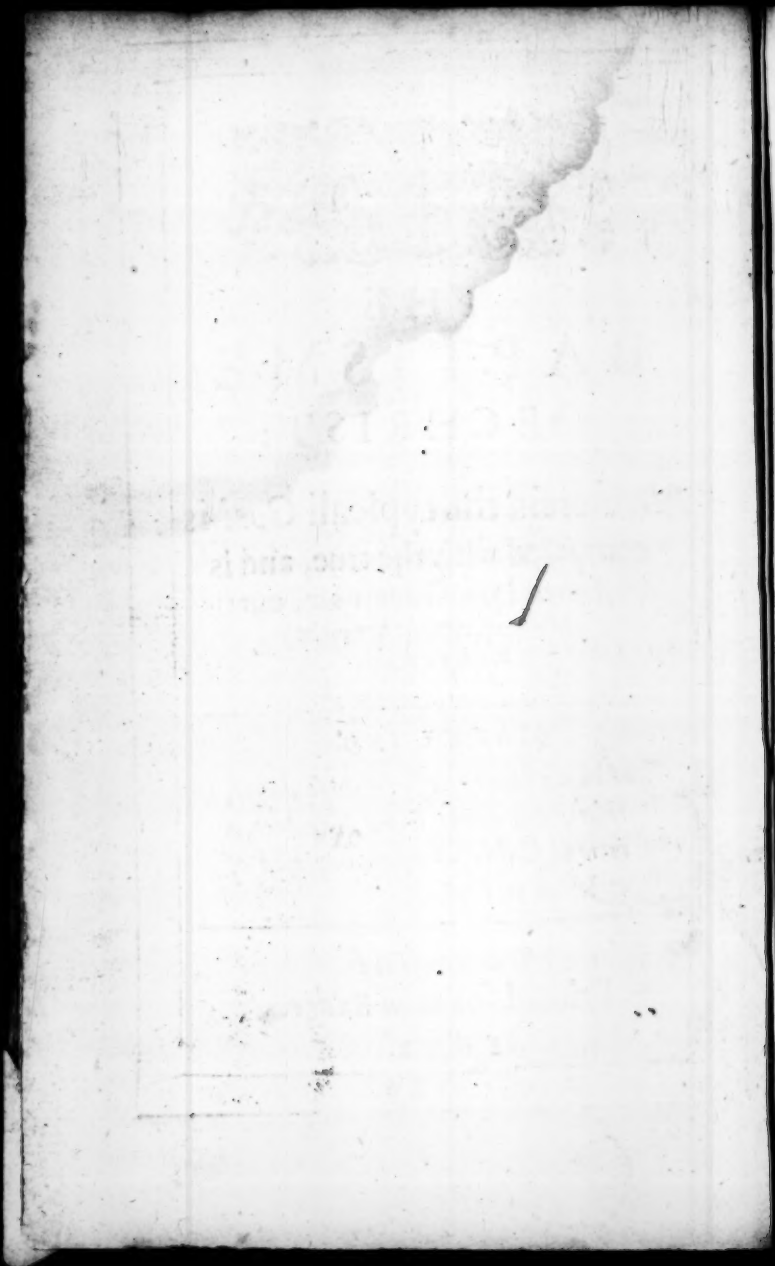
*And it came to passe in those dayes,
that Iesus came from Nazaret, a
citie of Galile, and was baptised of
of Iohn in Iordan.*

LONDON:
Printed for Iohn Budge.

1612.

E 6

*this right to have been
P 48*





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